

# **Jamaa'ah at-Tableegh: Teachings of Shirk in the book -“Fadhaa.il A'maal” – Part 1**

**Tableeghi Jamaat: Teachings of Shirk in the Book -“Fadhaa.il A'maal” (popularly referred to as – ” Fazail Amal”)**

## **Part 1: Readings in “Fadhaa.il Durood”**

All praise is due to Allaah. We praise Him, seek His help and forgiveness. And we seek refuge in Allaah the Most High from the evils of our ourselves and from our bad deeds. Whomsoever Allaah guides none can misguide him and whomsoever Allaah misguides there is none to guide such an individual. I bear witness that there is no true god worthy of being worshiped except Allaah alone, without partner or associate. I further bear witness that Muhammad ﷺ is His slave and Messenger. May Allaah the Exalted bestow his peace and blessings on the final messenger Muhammad, upon his family, his noble companions and all those who follow them.

To Proceed:

That the most truthful speech is the Qur.aan, the word of Allaah and the best of guidance is that of Muhammad ﷺ. And the worst of affairs in this religion of ours are the innovations and every innovation is a Bid'ah and every Bid'ah is misguidance and every misguidance is in the hell fire.

This paper which is the first in its series is being compiled in order to inform the Muslim who yearns and strives to know Islaam. The Islaam as revealed by Allaah (Subhaanahu wa Ta'aala) on His final Messenger ﷺ; free from any alterations, deletions and additions. But today a dark shadow has been cast over the truth. Shirk and Bid'ah have a firm grip on the Muslims. Falsehood has worn the garb of righteousness and the ignorant ones the robes of the scholar.

Illegitimate partisanship to one's group, party and organisation has divided the hearts of the Muslims. The rules of the party and groups transcend the laws of the Qur.aan and authentic Sunnah. False interpretation of the verses of the Noble Qur.aan and incidents of Seerah to suit the agenda of the party are rampant today.

One such group is the “Jamaa'at at-Tableegh” or the “Tableeghi Jamaat.” This party came into existence in the 1920s. Many Muslims claim it to be a creation of the colonial British in order to divide the hearts of the Muslims with false 'aqeedah and suppress the spirit of Jihaad but the adherents to the Qur.aan, Sunnah and of the Manhaj of the Pious Predecessors do not indulge in conspiracy theories and only concern themselves with what is real and apparent. The Tableeghi Jamaat takes its teaching from the book “Fadhaa.il A'maal” (Virtues of the deeds) authored by Muhammad Zakaria Kandlvi on the suggestions put forward by Ashraf 'Ali Thanvi, the two so called greats of the school of Deobandh in India.

Today, the Tableeghi Jamaat is considered to be the largest “evangelical group” calling Muslims to prayer, fasting, Hajj etc. Those who ascribe themselves to this Jamaat CLAIM that the book “Fadhaa.il A’maal” (also known as Tableeghi Nisaab) is the collection of various verses from the Qur.aan and ahaadeeth describing the virtues and great rewards of Hajj, Zakaah, Salaah, Dhikr etc. BUT a close examination of this book in the light of Qur.aan and authentic Sunnah reveals horrendous teachings of Shirk, innovations, lies on the Messenger of Allaah, belittling the pious generation of the noble companions and the scholars. Indeed, in the name of loving the Prophet ﷺ and the Righteous People, Shaytaan has seduced this firqa and enticed them into Shirk and Kufr – to which they appear to be so blind.

This paper and further studies into the book will provide irrefutable arguments along with accurate references to prove, inshaa.-Allaah, that the ideology propagated in this book is nothing but grave worship, supplication to other than Allaah and to prove that the ‘aqeedah (beliefs) propagated in this book has nothing to do with Islaam but with Paganism and may Allaah (Subhaanahu wa Ta’aala) protect us from it.

Note: The version of Fadhaa.il A’maal (Urdu Version) that is going to be used is printed from:

Idara Irshaad-e-Diniaat Pvt. Ltd.  
Nizamuddin, No-13  
Delhi, India

In case you do not have the above mentioned version, the copy in your home should differ by only a few pages back or ahead.

Also the Hikayat mentioned after Fadhaa.il Durood in Fadhaa.il A’maal have the same number in all versions. The word Hikayat has been translated as Incident in this paper.

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## **Shirk in the Section “Fadhaa.il Durood” (Virtues on sending salutations on the Prophet)**

[As for sending salaah and salaam upon the Messenger ﷺ, then it is indeed one of the greatest of virtues and most praiseworthy acts. And the manner of sending salaah and salaam has been indicated in the Authentic Sunnah, and is far removed from the lies and fabrications you will soon read in this paper, from the books of Jamaa’at-ut-Tableegh. What is important to note is the great fabrications and exaggerations that have been made, around the subject of sending salaah and salaam upon the Messenger ﷺ and which are known to be such in the most evident and clearest of ways.]

### **1) The ‘aqeedah of grave worship in “Fadhaa.il Durood”**

It is the belief of every Muslim that invoking and supplication to other than Allaah (Subhaanahu wa Ta’aala) (ex: angels, saints, dead prophets, scholars) in times of distress or ease with the anticipation that that being has the ability to cause the removal of distress and suffering, or that

by that being's intermediation, distress and suffering is removed, is an act of Shirk. Allaah (Subhaanahu wa Ta'aala) has said in the Noble Qur.aan (meaning of which):

**{And invoke not besides Allaah any such that will neither profit you nor hurt you, but if (in case) you did so, you shall certainly be one of the Zaalimoon (polytheists and wrongdoers)}, [Soorah Yoonus, Aayah 106]**

Also from the authentic ahaadeeth.

Reported 'Aa.ishah (radhi-yallaahu 'anhaa):

Umm Salamah mentioned to Allaah's Messenger ﷺ that in Abyssinia she saw a church full of pictures and statues. He ﷺ said:

**«When a righteous man or pious worshipper among them dies they build a place of worship over his grave and set up all kinds of pictures and statues. They are the worst of all creatures before Allaah. They combine two evils; worshiping at the graves and making graven images and statues», [Reported by Bukhaaree and Muslim].**

Also in al-Bukhaaree and Muslim it is reported that 'Aa.ishah (radhi-yallaahu 'anhaa) narrated:

When the death approached Allaah's Messenger ﷺ he began to draw a piece of cloth (bed sheet) over his face, (sometimes covering and sometimes removing because of distress), he ﷺ said in this state:

**«Allaah's curse be upon the Jews and Christians for taking the graves of their Prophets as places of worship»**

...thus he ﷺ warned the people about their actions.

Muslim reported from Jundub bin 'Abdullaah (radhi-yallaahu 'anhu) who narrated:

I heard the Prophet ﷺ say only five days before his death:

**«I am free and clear towards Allaah of having any of you as my Khaleel (specially close friend). Verily, Allaah has taken me as His Khaleel just as He had taken Ibraaheem ('alayhis-salaam) as a Khaleel. If I would have taken anyone from my Ummah as a Khaleel, I would have taken Abu Bakar (radhi-yallaahu 'anhu) as a Khaleel. Beware! those who preceded before you, used to make their Prophet's graves into places of worship. Beware! Don't take (any) graves as places of worship. I forbid you to do so»**

He ﷺ forbade this at the end of his life. After this (forbidding of taking graves as place of worship), he cursed anyone who did such deed within this context.

Imaam Abu Haneefah said:

It is not befitting for anyone to call upon Him, except by Him, and with the supplication that He has permitted and commanded, that which is instructed in His statement:

**{And Allaah has Beautiful Names, so call upon Him by them, and leave the company of those who deviate concerning His Names. They will be recompensed for what they used to do},** [Soorah al-A'raaf, Aayah 180] [ad-Durrul-Mukhtaar ma'a Haashiyah Raddul-Mukhtaar (6/396-397)]

Abu Haneefah said:

It is detested for the supplicator to say: "I ask You by the right of so and so", or, "By the right of Your Prophets and Messengers, and by the right of the Sacred House and the Sacred Sanctuary. [Sharhul-'Aqeedatut-Tahaawiyyah (p. 234) and Ithaafus-Saadaatul-Mustaqeem (2/285) and Sharhul-Fiqhil-Akbar (p. 198) of al-Qaaree]

And Abu Haneefah said:

It is not befitting for anyone to call upon Allaah, except by Him, and it is even more detestable for him to say: "By the junctures of Honour from your Throne", or "By the Right of Your Creation". [al-Fiqhul-Absat (p. 56)]

This is what we know of worshiping or supplicating near graves and invoking others besides Allaah. We have learnt this from the Qur'aan, the Authentic Sunnah but let us read what Muhammad Zakaria Kandalvi writes in Fadhaa.il A'maal

In Fadhaa.il Durood, p.97, Incident no (Hikayat) 35: The Messenger of Allaah (allegedly) said:

**«Whoever wants something from anyone should go to his grave and supplicate to Allaah for it»**

Again on page 109, Incident number (Hikayat) – 48, Fadhaa.il Durood (The last chapter in Fadhaa.il A'maal, Vol.I):

Sh. Abu Khair Qattah said that: I went to Madeenah and stayed there for five days but did not achieve the pleasure and satisfaction. I went to the graves of the Prophet, Hadhrat Abu Bakar and Hadhrat 'Umar and said, "O Messenger of Allaah I am your guest tonight." Then I left the place and slept behind the minbar. I saw in my dream that the Prophet of Allaah with Abu Bakar on his right, 'Umar on his left and 'Alee was in front of them all. Hadhrat 'Alee then shook me and said that the Messenger of Allaah has come to visit me. I got up and kissed the Prophet between his eyes. The Messenger of Allaah then gave me a piece of bread which I ate half and when I woke up the other half was in my hand.

What does Zakaria Kandalvi want to prove through these evil fabrications. That making a supplication near the graves pays off by a visit by the Prophet himself and being awarded a piece

of bread. And do things in dream last after the dream is over. No! but Zakaria Kandalvi wants to put the idea to his readers that the Messenger of Allaah and those illustrious Companions visited Sh.Qattah in real life and not just a dream.

These two incidents are enough to prove the teachings of grave worship in Fadhaa.il A'maal. "Shaykh al-Hadeeth" Muhammad Zakaria Kandalvi firsts fabricates a hadeeth and then an entire story. But this is not an end to the Shirk and lies in Fadhaa.il A'maal. This is just the beginning.

Indeed, the Messenger ﷺ came to forbid Shirk in the most severe of manners, and not only that, he also closed the door shut on all possible avenues that lead to Shirk – so he forbade prayer towards a grave, he forbade the unnecessary exaggeration of individuals above and beyond their true status, he forbade the wearing of talismans, he forbade making oaths by other than Allaah, he forbade the building of mosques and tombs over graves, he ordered the destruction of pictures, statues and the levelling of graves that were raised and much much more. Then comes the likes of Muhammad Zakaria Kandalvi, fabricates beyond belief, utters enormous lies against this religion and against the Messenger ﷺ, without any proof or isnaad (chain of narration) or reference, and OPENS UP the very same avenues to Shirk that the Messenger ﷺ closed!! And this indeed the characteristic hallmark of Fadhaa.il A'maal and other books of innovation and heresy – which are used by Jamaa'at-ut-Tableegh.

## **2) The 'aqeedah of the Messenger of Allaah being Haadhir wa Naadhir (Omnipresent) taught in Fadhaa.il A'maal**

Another false 'aqeedah (belief) that has crept into the minds of many Muslims and which is being actively propagated by the Tableeghi Jamaat through Fadhaa.il A'maal is that the Messenger of Allaah is "Haadhir wa Naadhir" i.e. he is present everywhere and helps his loved ones during times of distress.

This 'aqeedah is false in the light of the Noble Qur.aan and the authentic Sunnah. Verily, Allaah the Exalted and to Whom belongs all praise says in the Holy Qur.aan (meaning of which):

**{This is of the news of the Ghayb (unseen) which We reveal to you (O Muhammad). You were not present with them when they arranged their plan together, and (while) they were plotting}, [Soorah Yoosuf, Aayah 102]**

Also if we were to believe that the Prophet is present everywhere then what is the point of making Hijrah to Madeenah from Makkah, leaving Madeenah and going to Badr. When he ﷺ is in Makkah he is not in Taif and when he is in Taif he is not in Tabuk.

Those who claim that the Prophet is Haadhir wa Naadhir support it from the fact that the Messenger of Allaah met Moosaa (alayhis-salaam) in the sixth heaven during Mi'raaj and also saw him praying in his grave. To them we say: This is a miracle of Allaah. He, out of His infinite wisdom, demonstrated His signs to His Messenger ﷺ. Verily, Allaah (Subhaanahu wa Ta'aala) says in the Qur.aan:

**{...the neighbourhood whereof We have blessed, in order that We might show him {Muhammad ﷺ} of Our Aayaat (signs, lessons, proofs, etc.)}, [Soorah Israa, Aayah 1]**

A cut on anyone's hand will make blood gush forth but twice Allaah (Subhaanahu wa Ta'aala) made water flow from the fingers of His Messenger. But during the wounds he ﷺ received in Uhud, blood gushed out, not water or light.

Miracles are for specific purposes and at certain times. They cannot be used as evidence, especially in matters of 'aqeedah. So the 'aqeedah of the Messenger of Allaah being Haadhir wa Naadhir (present everywhere) is false. But the book Fadhaa.il A'maal propagates this 'aqeedah in no less than 10 places particularly in Fadhaa.il Durood.

### **Let us read for ourselves**

Muhammad Zakaria Kandalvi reports on p. 84, Incident number (Hikayat) – 4, Fadhaa.il Durood: "Minhaj al-Hasanat quotes the book 'Fajr Munir' by Ibn Fakhafi that one very pious "buzurg" (literally meaning elder, but should be understood as Pir) by the name of Moosaa Darir who narrated his incident that: I was once aboard a ship which began to sink. At the point slumber overtook me and the Messenger of Allaah visited me in that state and taught me to instruct the people of the ship to recite durood (sending salutations on the Prophet) 1000 times. We had only recited it 300 times that the ship regained stability."

When a ship is sinking, do its passengers feel like sleepy or are in a state of panic. This story can be excused that its only a dream but the following narration will leave you in disgust; read what the scholars of Deobandh have in their filthy minds.

Fadhaa.il Durood, p.109, Incident no (Hikayat) – 46:

Haafidh Abu Na'eem reports from Sufyaan ath-Thawree that: One day I (Sufyaan) was going out when I saw a young man who recited the durood on every step. I asked him, "Does this deed of yours have any basis (or is it just your own action)?" He asked, "Who are you?" I replied, "I am Sufyaan." He then asked, "The Sufyaan of Iraq?" I replied, "Yes." He then asked, "What type of knowledge of Allaah do you have?" I replied, "He takes the night out of the day and day out of the night and creates the face of the infant in the womb." He replied, "Then you don't know anything." I then asked, "How do you know Allaah?, what is this durood of yours?" He replied, "I went along with my mother for Hajj and my mother died there, her face became black and her stomach swelled to which I realised that she had committed some very serious sin. I raised my hands to make du'aa to Allaah when I saw that from the direction of Hijaz a cloud appeared from which emerged a man. He placed his hand on my mother's face and it became enlightened and rubbed his hand over her stomach and the swelling disappeared. I asked him who he was who relieved my mother and I from our difficulties. He replied, "I am your Prophet Muhammad. I then requested him to advise me. He instructed me to send durood (salutations) on him on every step.

What kind of a horrendous lie and insult is this to our beloved Prophet! Zakaria Kandalvi wants us to believe that the Messenger of Allaah is alive and goes around helping people. And what

shameless lie he fabricated! The Messenger of Allaah ﷺ, whose wife ‘Aa.ishah described as being more shy than a veiled virgin, massages the face and stomach of women?! Astaghfirullah.

I ask the scholars of Deobandh and the entire Tableeghi Jamaat: Has the rescue missions of the Prophet stopped or do they continue to this day. Why does he not come to the rescue of the Muslims of Kashmir, Palestine and Chechnya? I ask the Tableeghis that where was the Prophet when ‘Umar was martyred, when ‘Uthmaan was martyred and when ‘Alee was martyred?

Alas! My Muslim brother, do you see the lies and insults that are being thrown at the Messenger of Allaah in the name of love, in the name of service to Islaam. To such liars we only say that the one who intentionally forges a lie against the Messenger of Allaah ﷺ let him take his seat in the fire. And an evil abode indeed! But this is not the end of lies. Zakaria Kandalvi goes on to say that:

1) The Messenger of Allaah ﷺ kisses an insane Soofi (Fadhaa.il Durood, Incident no – 42, p.102)

2) Muhammad ﷺ descends from the sky on a cloud with a piece of bread in his hand in order to feed his “pious followers.” (Fadhaa.il Durood, Incident no – 48, p.110)

3) The Messenger of Allaah, the seal of the Prophets ﷺ plucks hair from his beard and gives it to a dying man in order to cure him. (Fadhaa.il Durood, p.110, incident no – 48)

May Allaah (Subhaanahu wa Ta’aala) save us from fabricating such lies, insults and nonsense against the Messenger of Allaah ﷺ and make us amongst the drinkers from the Haud (pool of) al-Kawthar.

‘Alee (radhi-yallaahu ‘anhu) narrates that the Messenger of Allaah ﷺ said:

**«Do not lie upon me, for whoever lies upon me, let him enter the Fire»**, [Bukhaaree V.1/106].

Zubayr Abu Abdullaah narrates that the Messenger of Allaah ﷺ said:

**«Whoever intentionally lies upon me, let him find his seat in the Hellfire»**, [Bukhaaree V.1/107].

Salamah narrates that the Messenger of Allaah ﷺ said:

**«Whoever says upon me that which I did not say, let him find his seat in the Hellfire»**, [Bukhaaree V.1/109].

### **3) The propaganda of the ‘aqeedah that the Messenger of Allaah ﷺ is alive in his grave, listens to us and has the knowledge of the Unseen**

The author of Fadhaa.il A’maal, Muhammad Zakaria Kandalvi believed and wanted to propagate that the Messenger of Allaah is:

- a) alive in his grave and listens to us;
- b) has the knowledge of the unseen.

To a Muslim of Ahlus-Sunnah wal-Jamaa’ah and on the ‘aqeedah of our pious predecessors believing in such heresies is nothing short of Kufr and Shirk. They are in direct opposition to the Noble Qur.aan and the authentic Sunnah of Abul-Qaasim ﷺ.

Regarding him being alive and listening to us, the Word of Allaah, the most truthful of speech has cleared out the facts for us. Allaah says in the Holy Qur.aan (meaning of which):

**{And we granted not to any human being immortality before you (O Muhammad), then if you die would they live forever? Everyone is going to taste death, and We shall make a trial of you with evil and with good. And to Us you will be returned}, [Soorah al-Anbiya, Aayahs 34-35]**

And also:

**{Verily, you (O Muhammad) will die, and verily, they (too) will die}, [Soorah Az-Zumar, Aayah 30]**

And who can forget the historic speech of Abu Bakar as-Siddeeq (radhi-yallaahu ‘anhu) except the innovators! He truly said:

And now, he who worships Muhammad ﷺ, Muhammad is dead now. But he who worships Allaah, He is Ever Living and He never dies.

Allaah says:

**{Muhammad is no more than a Messenger, and indeed (many) Messengers have passed away before him. If he dies or is killed, will you turn back on your heels (as disbelievers)? And he who turns back on his heels, not the least harm will he do to Allaah, and Allaah will give reward to those who are grateful}, [Soorah Aal-‘Imraan, Aayah 144]**

Ibn al-Musayyib said that ‘Umar had said:

By Allaah, as soon as I heard Abu Bakar say it, I fell down to the ground. I felt as if my legs had been unable to carry me so I collapsed when I heard him say it. Only then did I realize that Muhammad ﷺ had really died. [Bukhaaree, 2/640, 641]



It should now be clear to every Muslim that the Messenger of Allaah ﷺ no longer lives in the life of this world. That takes us to the second point that needs to be addressed: Does the Prophet of Allaah ﷺ possess independent knowledge of the unseen?

The Word of Allaah states (meaning of which):

**{And with Him (Allaah) are the keys of the Ghayb (all that is hidden), none knows them but He}, [Soorah al-An'am, Aayah 59]**

**{Say: None in the heavens and the earth knows the Ghayb (Unseen) except Allaah, nor can they perceive when they shall be resurrected}, [Soorah an-Naml, Aayah 65]**

**{Say (O Muhammad): I have no power over benefit or hurt myself except Allaah wills. If I had the knowledge of the Ghayb (Unseen), I should have secured myself an abundance of wealth and no evil should have touched me. I am but a warner, and a bringer of glad tidings unto people who believe}, [Soorah al-A'raaf, Aayah 188]**

**{Say (O Muhammad): "I don't tell you that with me are the treasures of Allaah, nor (that) I know the unseen; nor I tell you that I am an angel. I but follow what is revealed to me by inspiration." Say: "Are the blind and the one who sees equal? will you not then take thought?}, [Soorah al-An'aam Aayah 50]**

**{This is a part of the news of the Ghayb (unseen, i.e. the news of the past nations of which you have no knowledge) which We inspire you with (O Muhammad). You were not with them, when they cast lots with their pens as to which of them should be charged with the care of Maryam (Mary); nor were you with them when they disputed}, [Soorah Aal 'Imraan Aayah 44]**

**{And I (Muhammad) do not say to you that with me are the Treasures of Allaah, "Nor that I know the Ghayb (unseen); "nor do I say I am an angel, and I do not say of those whom your eyes look down upon that Allaah will not bestow any good on them. Allaah knows what is in their inner-selves (as regards belief, etc.). In that case, I should, indeed be one of the Zaalimoon (wrong-doers, oppressors, etc.)}, [Soorah Hood, Aayah 31]**

**{This is of the news of the unseen which We reveal unto you (O Muhammad), neither you nor your people knew them before this. So be patient. Surely, the (good) end is for the Muttaqoon}, [Soorah Hood, Aayah 49]**

**{This is of the news of the Ghayb (unseen) which We reveal by Inspiration to you (O Muhammad). You were not (present) with them when they arranged their plan together, and (also, while) they were plotting}, [Soorah Yoosuf, Aayah 102]**

**{And they say: "How is it that not a sign is sent down on him from his Lord?" Say: "The unseen belongs to Allaah Alone, so wait you, verily I am with you among those who wait (for Allaah's Judgement)}, [Soorah Yoonus, Aayah 20]**

**{Say: "None in the heavens and the earth knows the Ghayb (unseen) except Allaah, nor can they perceive when they shall be resurrected}, [Soorah an-Naml, Aayah 65]**

Anyone holding any belief contrary to the above points then he is on total misguidance and to hold on to such beliefs actually constitutes Kufr and Shirk as it negates one of the foundations of Tawheed!

Yes, the Messenger ﷺ was given knowledge of the Unseen, in certain incidents, but it did not originate with him, it came from Allaah, who gave him this knowledge in certain situations and incidents as a miracle and as a sign of his truthfulness as a Messenger from Allaah.

**{{(He Alone) the All-Knower of the Ghayb (unseen), and He reveals to none His Ghayb (unseen).” Except to a Messenger (from mankind) whom He has chosen (He informs him of unseen as much as He likes), and then He makes a band of watching guards (angels) to march before him and behind him}}, [Soorah Jinn, Aayah 26-27]**

But whoever claims that the Prophets and Messengers have independent knowledge of the Unseen, then he is upon Kufr, and refuge is sought in Allaah. But the Innovators, like the figureheads of Jamaa’at-ut-Tableegh who allow this falsehood to be taught and to remain, do not understand, or merely pretend not to understand the likes of these affairs, which are as clear as daylight in the Noble Book of Allaah.

Yet the author of Fadhaa.il A’maal Zakaria Kandalvi fabricates the biggest lie, insult against the Messenger of Allaah ﷺ that even the Kuffaar might not have done. Kandalvi writes on p.115, Incident no (Hikayat) – 50, Fadhaa.il Durood (last incident or Hikayat in Fadhaa.il A’maal, Vol.I). He is reporting the incident of some unknown person by the name of “Maulana Jami”.

Maulana Jami once set out for Hajj and had the intention to stand near the grave of the Messenger of Allaah and recite poetry over the grave. Upon completion of the Hajj, he set out for Madeenah. The Ameer of Madeenah saw the Prophet in his dream and the Prophet instructed him to prevent Jami from coming to Madeenah. The Ameer tightened security but zeal and “Ishq” (note: the word Ishq is used for that love which is accompanied with lust!) for visiting the Prophet had completely overtaken him and he continued his way to Madeenah. The Ameer again saw the Prophet in his dream and instructed him not to let Jami in. The Ameer scrambled his men and arrested Jami. He was manhandled and thrown into prison. The Ameer then saw the Prophet for the third time and informed the Ameer that he (Jami) is no criminal but he had composed a few lines of poetry which he intended to recite over my grave and had he done so (i.e able to recite the poem over the grave) my hand would have come out of the grave to greet him and this would have caused fitnah. Hence, Jami was taken out of prison with honour and respect bestowed upon him.

Muhammad Zakaria continues:

I have no doubt in listening to this story but my weak memory and illness fails me to recall in which book it is recorded. If anyone from the readers comes across the story in any book during my life time then please inform me and if after my death, then please add the reference at the bottom of the story as a footnote.

Astaghfi-rullaah! What shameless, deliberate lies! Had Zakaria no guilt or fear of fabricating such tremendous lies and attributing it to the Messenger of Allaah ﷺ in the pathetic manner that he has done above? He says he cannot remember which book it is in?! And then invites his

followers to inform him if he is mistaken?! Then why narrate it in the first place – making a clear lie upon the Messenger ﷺ – let alone what it contains of misguidance!!

Abu Hurayrah narrates that the Messenger of Allaah ﷺ said:

**«It is sufficient to render a man a liar that he narrates everything he hears»,** [Reported by Muslim]

And he also narrated from Allaah's Messenger ﷺ:

**«There will come at the end of time, Dajjaals, Liars, who will come to you with ahaadeeth that neither yourselves nor your forefathers will have heard of. So beware and beware of them, lest they cause you to go astray and be put to trial»,** [Saheeh Muslim and Musnad Ahmad, it is Saheeh]

And Ibn Hibbaan included the ahaadeeth on prohibiting lying against the Messenger ﷺ under the following chapter heading, “A mention that the one who ascribed something to al-Mustafaa while not knowing that it is authentic, then it is binding that he will enter the Fire”, and then he quotes the hadeeth of Abu Hurayrah:

**«Whoever says upon me that which I did not say, let him find his seat in the Hellfire»,** [Saheeh Ibn Hibbaan, p.27]

This then, is the state and condition of “The Muhaddith”, “The Axis of the World” (!!!), Zakaria Kandalvi?!

Then additionally, and even worse, is this not Shirk to claim that the Prophet ﷺ has the knowledge to know the intentions of men from his grave. Who is the only one who knows what men intend? Allaah! What a horrible ‘aqeedah is being propagated here!

But Zakaria Kandalvi does not stop here. He had to prove the high status and the ascetism of his Soofi saints. Read what he continues in the same incident:

Syed Ahmad Refai is a famous “buzurg” (elder, but should be understood as Pir) and is among the senior Soofis. His story is famous that when he went for Hajj in 555H and stood near the grave of the Prophet (in Madeenah) and recited 2 lines of poety, the hand of the Prophet came out and he kissed it.

I doubt that the above passage has been written by any sane Muslim. Such lies, fabrications and insults can only come from an enemy of the sound and pure Islaamic teachings but in this case it happens to be “Shaykh al-Hadeeth”, “Knower of Allaah”, “Axis of the world” Muhammad Zakaria Kandalvi!

My Muslim brothers and sisters: You have just read the stories of Shirk, innovations and lies upon the Messenger of Allaah. These are the few lies among the many that are rampant in the

two volumes of Fadhaa.il A'maal. What we have covered is just Fadhaa.il Durood. There is Fadhaa.il Hajj, Sadaqa, Dhikr, Salaah, Ramadhaan left. Inshaa.-Allaah the Shirk and lies in these chapters will soon be exposed in the light of Qur.aan and authentic Sunnah.

So beware my brothers and sisters! Beware of sitting with Jamaa'at-ut-Tableegh, or going out with them and listening to them lest you also sink into the pit of Shirk and Bid'ah, for they corrupt the heart and mind and lead one to foolishness and folly. Rather, take the advice of our noble pious predecessors: al-Fudayl bin 'Iyaad (d. 187H) said:

I met the best of people, all of them people of the Sunnah and they used to forbid from accompanying the people of innovation. [Reported by al-Laalikaa.ee (no.267)]

al-Hasan al-Basree (d. 110H) said:

Do not sit with the people of innovation and desires, nor argue with them, nor listen to them. [Reported by ad-Daarimee in his Sunan (1/121)]

From Aboo Qulaabah who said:

Do not sit with them and do not mix with them for I do not feel safe that they will not drown you in their misguidance and confuse you about much that you used to know. [Laalikaa.ee no. 244]

May Allaah (Subhaanahu wa Ta'aala) keep us firm on Tawheed and the Sunnah of His Messenger ﷺ and keep us ever away from the disgrace of Shirk and Bid'ah and the teachings of the Tableeghi Jamaat.

May Allaah (Subhaanahu wa Ta'aala) make this compilation solely to seek His Pleasure and forgive my sins. To Him we belong and to Him is our return.

The Slave of Allaah,  
Abu Muawiya

as-Sabt 15 Dhul-Hijjah, 1421 H  
Saturday 19 March, 2001

# **Jamaa'ah at-Tableegh: Teachings of Shirk in the book -“Fadhaa.il A'maal” – Part 2**

**Tableeghi Jamaat: Teachings of Shirk in the Book -“Fadhaa.il A'maal” (popularly referred to as – ” Fazail Amal”)**

**Part 2: Readings in “Fadhaa.il Namaaz” (virtues of prayer) and “Fadhaa.il Dhikr” (virtues of remembrance)**

## **Editors Introduction**

All praise is due to Allaah and prayers and peace upon the Messenger of Allaah. To proceed: Following the first paper in this series, in which we hoped that our respected brothers from the Tabligh – and who are described as sincere people who strive for the sake of this deen, inviting the people to the masaajid and to love of the religion, and to the virtues of noble manners – then we did not witness except abuse and foul language from many of their adherents and sympathisers, from across the globe. Many accused the one who had striven to advise them against the books of this group – books that contain the worst forms of Shirk, and innovation – of lying and fabricating against the scholars of Deobandh, whereas in reality, it is the compilers of these stories and fabrications, who themselves are the ones to blame. And this is but a sign of the blatant hizbiyyah (partisanship) that has plagued and infested the Muslim Ummah, ever since the likes of Jamaa'at ut-Tabligh, Ikhwaan and other groups arose to work in the field of da'wah, upon methodologies that are alien to the Prophetic methodology in calling to Allaah.

Hence, in what follows, is more evidence of the corruption in the scripture of Tabligh, that is the Fadhaa'il, and it is hoped that the sincere seekers of truth, will leave this scripture and turn instead to the Book and the Sunnah, and indeed leave what is with the Tabligh of blind fanaticism and the hidden secretive call to the ways of the Baatiniyyah that one only witnesses after he has been initiated after years of displaying solid loyalty to them, by going out with them.

And it is appropriate here to notify the readers of the position of our noble scholars on the ruling concerning the deviant books, which contain lies against Allaah's religion, such that no excuse remains.

Shaykh Rabee' bin Haadee said, in his excellent book, Manhaj Ahl-us-Sunnah wal-Jamaa'ah Fee Naqd-ir-Rijaal wal-Kutub wat-Tawaa'if:

Ash-Shaatibee (rahima-hullaah) said:

When these groups begin to call towards their misguidance and they beautify it in the hearts of the common people and those who have no knowledge, then indeed, the harm that these people cause to the Muslims is just like that of the harm that Iblees causes. And they are the devils from

among mankind. Thus there is no doubt that they must be exposed for what they are -people of innovation and misguidance – as well as those who attribute themselves to these divisions, if there is sufficient evidence that shows that they are from among them. So there is no doubt that these types of people must be exposed and expelled, so that the harm that emanates from them will not return to the Muslims. And if they abandon exposing them and withdrawing away from them, then the outcome of this is far worse than the harm caused by them, if the reason for abandoning the exposition of them is done out of fear of causing division and hatred...  
– [Al-‘Itisaam (2/228-229)]

I say that this is the way of the Pious Predecessors and these are their rules and regulations. This is the way they dealt with these types of books and with their authors, the innovators, as you have seen in the statements of Ibn Taimiyyah, Al-Baghawee and Ash-Shaatibee and in the words of Ibn ‘Abd-il-Barr who relates it to Maalik and his companions. There is also the statements of Al-Khateeb and Al-Muwaffiq Ibn Qudaamah who relate it to Imaam Ahmad and all of the Pious Predecessors, without exception.

Ibn Al-Qayyim (rahima-hullaah) said:

Likewise, there is no insurance to be paid for burning and destroying the deviant books. Al-Marwazee said: ‘I said to Ahmad: I borrowed a book that has evil and wicked things in it. Do you think that I should tear it apart and burn it? He said: Yes. So I burned it.

The Prophet ﷺ once saw a book in the hand of ‘Umar, that he had transcribed from the Torah and that he was amazed at how much it conformed with the Qur.aan. So the anger reflected on the face of the Messenger of Allaah ﷺ until ‘Umar went over to a fire and threw it in.

So how would it be if the Messenger of Allaah ﷺ were to see what was written after him, from the books that oppose and contradict what is in the Qur.aan and Sunnah?! And Allaah is the One in whom we seek assistance! The Prophet ﷺ commanded everyone that recorded his ﷺ statements to erase what they had recorded from him ﷺ, except for the Qur.aan. Afterwards, he permitted his Sunnah to be recorded, but did not give permission for anything other than that.

Therefore, all these books that consist of opposition to the Sunnah have no permission to be written. Rather, they only have permission to be erased and destroyed, for there is not anything more harmful to the ummah than these books. The Sahaabah (radhi-yallaahu ‘anhum) burned all the copies of the mus-haf that opposed the mus-haf of ‘Uthmaan (Radhi-yallaahu ‘anhu) out of fear that differing would spread amongst the ummah (if they didn’t do so). So how would it be if they were to see the books of today that cause disunity and division amongst the ummah!?”  
– [At-Turuq-ul-Hukmiyyah (pg. 282)]

Then Ibn Al-Qayyim (rahima-hullaah) said:

The objective is for these books, that contain lies and innovations, to be annihilated and destroyed. Destroying these books takes more precedence over destroying musical instruments and alcoholic containers, since their harm is much greater than the harm caused by these (latter)

things. And there is no insurance to be paid for their loss, just as there is no insurance for breaking the vessels in which alcohol is drunk out of.

– [At-Turuq-ul-Hukmiyyah (pg. 282)]

Imaam Adh-Dhahabee (rahima-hullaah) said:

Sa'eed Ibn 'Amr Al-Barda'ee said: 'I witnessed Abu Zur'ah when he was asked concerning Al-Haarith Al-Muhaasibee and his books. And he responded to the questioner by saying: 'Beware of these books for these are books of innovation and misguidance! Stick to the narrations for indeed you will find in them that which is sufficient for you.' Then it was said to him: 'There is an admonition for us in these books.' So he responded: 'Whosoever does not receive admonition from the Qur.aan, then he will not receive any admonition from these books! Has it reached you that Sufyaan or Maalik or Al-Awzaa'ee wrote these types of books on false delusions and misgivings? How quick people are to rush to innovations!

Al-Haarith died in the year 243 after Hijrah. So where are the likes of Al-Haarith, now? And how would it be if Abu Zur'ah (rahima-hullaah) were to see the books that were written in later times, such as Quwat-ul-Quloob (Strength of the hearts) of Abu Taalib?! And where are the likes of Quwat-ul-Quloob, now?!? How would it be if he were to see Bahjat-ul-Asraar (The splendors of the hidden dimensions) of Ibn Juhdam or Haqaa'iq-ut-Tafseer (The real/hidden meanings of the Qur.aan) of As-Sulamee?! He would go completely out of his mind!! How would it be if he were to see the books of Abu Haamid At-Toosee (i.e. Al-Ghazaalee), for that matter, due to the large amount of fabricated narrations found in Ihya' 'Uloom-ud-Deen (Reviving the Sciences of the Religion)?! How would it be if he were to see Al-Ghunyah of Shaykh 'Abd-ul-Qaadir (Al-Jilani)?! How would it be if he were to see Fusoos Al-Hikam (The Segments of Wisdom) and Al-Fatoohaat Al-Makkiyah?!

Indeed, when Al-Haarith was the voice of the people during that period, even though there were thousands of scholars of hadeeth alive at his time, among them the likes of Ahmad Ibn Hanbal and Ibn Rahawaih. And when the scholars of hadeeth came to be such individuals as Ibn Ad-Dakhmees and Ibn Shahaanah, he (Al-Haarith) came to be known as one of the highest ranking of people of knowledge, just like the author of Al-Fusoos (Ibn 'Arabee) and Ibn Sab'een. And we ask Allaah for His forgiveness!!"

– [Al-Meezaan (1/430-431)]

I say: May Allaah bestow His mercy on Imaam Adh-Dhahabee! How would it be if he were to see books the likes of At-Tabaqaat by Ash-Sha'raanee and Jawaahir-ul-Ma'aanee and Buloogh-ul-Amaanee fee Fa'id Abil-'Abaas At-Teejaanee by 'Alee Ibn Haraazim Al-Faasee!? How about if he were to see Khazeenat-ul-Asraar (The treasure of the Hidden Realms) of Muhammad Haqqee An-Naazilee?! Or if he saw Noor-ul-Absaar (The Light for All Eyes) of Ash-Sheelanee?! How would it be if he were to see Shawaahid-ul-Haqq fee Jawaaz-il-Istighaathati Bi-Sayyid-il-Khalq (Witnesses of Truth concerning the Permissibility of Calling on the Prophet ﷺ for Help) and Jaami' Kiraamaat-ul-Awliyaa (A Compilation of the Miracles of the Saints) of An-Nubhaanee?! How would it be if he were to see Tableeghee Nusaab and its likes from the authors who adhere to the Sufi orders?! What if he were to see the works of the Ghazaalee of this era – those which launch an attack on the prophetic Sunnah, mock and ridicule its upholders and

the ones who cling tightly onto it from the young followers of the Pious Predecessors, and which cast the most hideous of accusations and the most repulsive of names at them?! How would it be if he were to see the written works of Al-Mawdoodee and what is contained in them from deviant beliefs, ideologies and methodologies?! How would it be if he were to see the books of Al-Qaradaawee, which rise to defend and support the innovators and their innovations! Rather, they explain their principles and follow in the line of the objectives of the Ghazaalee of this era! Rather they are more dangerous! What if he were to see the callers of our time, who have come to accept these deviant books, driving themselves and their youth and followers to pursue the methodologies of deviant and misguided sects?! Rather, they defend these methodologies as well as protect their innovating leaders! How would it be if he were to see the books of Al-Kawtharee and his students Abu Ghudda and his brothers who are from amongst the biggest fanatics in supporting Sufism and madh-habism?! How would it be if he were to see the works of Al-Bootee and his likes from the enemies of the Sunnah and the enemies of the teachings of Tawheed and from the teachings of Ibn Taimiyyah?! How would it be if he were to see the youth of this ummah, rather the youth of Islaam, and how ignorant they are of the methodology of the Pious Predecessors. Rather, they are ignorant of the Qur.aan and the Sunnah and have readily accepted these abominable and destructive books!

Woe to the one who turns away from criticising these books and desires to protect these innovators' religious beliefs and ideologies from the evil forms of misguidance found in these books!

Woe be to him! Who is it that can defend himself from their attacks and their daring accusations?! Indeed, to Allaah do we belong and indeed it is to Him that we will return!" End quote.

And this is the trodden path of the Pious Predecessors, so let the School of Deobandh and the generality of Tabligh beware that Allaah loves not the spreaders of mischief and corruption upon the earth and that the oppression of Shirk (that they promote in their books) is great indeed – and whoever reads with an open mind, being sincere to Allaah, then he will see that what is contained in the scriptures of Tabligh is something that would shock our great scholars who have passed by and who never ceased to warn, in their times, from the very same that the School of Deobandh spreads in the corners of the earth. And Allaah is the Guide.

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## **Part 2: Readings in Fadha'il Namaaz (Virtues of Prayer) and Fadha'il Dhikr (Virtues of Remembrance)**

All praise belongs to Allaah the Mighty and the Majestic. We praise Him and seek His aid and forgiveness. And we seek refuge in Him from the evil of our actions and from the evil of our deeds. Whomsoever Allaah the Most High guides none can misguide him and whomsoever He misguides then there is none to guide such an individual.

To proceed:



Verily the best of Speech is the Speech of Allaah and the best of guidance is the guidance of Muhammad ﷺ I bear witness that there is no god worthy of worship except Allaah and Muhammad ﷺ is His slave and last Messenger.

This is the second paper in the series of exposing the book Fadha'il 'A'maal authored by Muhammad Zakaria Kandalvi – a deobandi Hanafite. Alhamdulillah the first paper succeeded in gathering the definite and irrefutable evidence to expose the horrible and filthy 'Aqeedah of Shirk, bid'ah and Khurafat (heresies, deviations) that completely fills the book from cover to cover. In the names of love for the Prophet and Ibaadah the Tableeghi Jamaat has been spreading this evil for the last 80 years.

The teachings and fabrications in Fadha'il Namaaz and Fadha'il Dhikr are no less evil and transcend all bounds of major Shirk. The false stories of the wilaaya of Sufi saints, evil lies attributed to the Prophet ﷺ his noble companions, and the pious generations of the scholars will make your skin crawl and sigh in contempt.

I have decided to make a single refutation of these two chapters, inshaa.-Allaah, because of the similarities in the evil that is contained and the open propaganda of extreme Sufism which is an extension of the extremist Raafidee Shi'a.

Indeed, those upon the Manhaj of Pious Predecessors hate innovation and the callers to it. This hatred is sanctioned in the Sharee'ah of Muhammad ﷺ and the noble quotes of our pious predecessors come to mind.

The Messenger of Allaah ﷺ said:

**«Every innovation is misguidance and going astray.»** [Reported by Abu Daawood (no. 4607), at-Tirmidhee (no. 2676) and it is saheeh. Ibn Hajr authenticated it Takhreej Ahaadeeth Ibn ul-Haajib (1/137)]

**«He who innovates something in this matter of ours that is not of it will have it rejected.»** [Related by Bukhaaree and Muslim]

And the version of Muslim:

**«He who does an act which our matter is not in agreement with will have it rejected.»**

The Messenger ﷺ also warned against the People of Innovation, from befriending, supporting or taking from them saying:

**«Whoever innovates or accommodates an innovator then upon him is the curse of Allaah, His Angels and the whole of mankind.»** [Reported by Bukhaaree (12/41) and Muslim (9/140)]

And in his footsteps, we find the Noble Companions and the Taabi'een after them warning from the danger of innovations upon the ummah, its people and their unity, since it is innovations which have divided the ummah and split it asunder. Ibn Abbaas (d. 68H) said:

«Indeed the most detestable of things to Allaah are the innovations.» [Reported by al-Bayhaquee in as-Sunan al-Kubraa (4/316)]

Ibn Umar (d. 84H) said:

Every innovation is misguidance, even if the people see it as something good, [Reported by Abu Shaamah (no. 39)]

Sufyan ath Thawree (d. 161H) said:

Whoever listens to a person of innovation has left the protection of Allaah and is entrusted to it – meaning the innovation.

– [Abu Nua'im in al-Hilyah (7/26,34) and Ibn Battah in Ibaanatul Kubra (no. 444)]

Al Fudayl ibn Iyyad said:

Do not sit with an innovator for I feel that curse of Allaah will descend upon you.

– [Reported by Laalikaee (no. 262) and Ibn Battah (no. 441, 451)]

But this hatred for innovation and love for the Sunnah of our beloved Mustafah ﷺ does not make us go into extreme lest we become the wrongdoers and depart from justice. Verily Allaah the Most High has said in the Qur.aan (meaning of which):

**{O you who believe! Stand out firmly for Allaah as just witnesses; and let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety; and fear Allaah. Verily, Allaah is well-Acquainted with what you do},** [Soorah al-Maa'idah, aayah 8]

Those upon the Sunnah of the Messenger of Allaah ﷺ do not fabricate or quote out of context in order to strengthen their refutations. Kandalvi has fabricated enough stories of Kufr and Shirk that the ummah has its hands full with let alone we say more.

And I would like to remind my Muslim brother who has been deceived by the Shaytaan and have fallen into the deception of Fadha'il 'Am'aal that we are not please to see you in misguidance and it pains us to see any Muslim involved in Shirk or bid'ah. Just as we seek guidance for ourselves and to remain steadfast upon that we also seek it for everyone. Truly this is one of the signs of the believer that what he seeks for himself he seeks the same for his Muslim brother.

So my brother, may Allaah have mercy upon you, do not be fooled by the very lofty title of Kandalvi. Break the Shackles of Taqleed and reverence to the scholars of Deobandh by the will of Allaah the Most High for they are callers to Sufism in its most extreme and evil form.

I pray to Allaah the Lord of the worlds that I do not cross the bounds but my heart refrains and my fingers hesitate to add the names Muhammad Zakaria. Indeed the author of the book Fadha'il 'A'maal did not even live up to the honour and righteousness of these names by fabricating but what he fabricated!

And finally, I would like to thank the brothers who encouraged me with their precious words to carry of the Jihaad against the callers to Shirk and Sufism. And also I would like to thank the brother who made valuable amendments to the first article making it all the more authentic and strong in proofs.

And we seek the aid and guidance of Allaah the Most Merciful in all our affairs of life.

Note: The Urdu version of Fadha'il 'A'maal that is going to be used are from:

Idara Irshaad-e-Diniaat Pvt. Ltd.  
Nizamuddin, N0-13  
Delhi, India.

Also a second version is also going to be used which is available from:

Aziz Market, Urdu Bazaar,  
Lahore, Pakistan.

So, for instance, a reference Fadha'il Namaaz p.54/56, then the p.54 refers to the version from Idara Irshad-e-Diniat and p.56 refers to the one from Urdu Bazaar.

The ever changing page number and order of stories had posed a challenge for the one who attempts to compile a refutation of the book. This is due to the reason that they are printed in different countries and due to willful tampering of the page order in Raiwend and Nizamuddin (both being centers of Tableeghi Jamaat in Pakistan and India respectively). They change the order of stories but they do not remove them! What a crime and perversion!

But the copy in your house should not differ to more than 5 pages back or ahead, in shaa.-Allaah.

### **1) Teachings of extreme Sufiya and Raafidah in Fadha'il Namaaz (Virtues of prayer)**

The aqeedah of Kashf, Tajalli, Wahdatul wajood and Fanna' are strongly propagated in Fadha'il 'A'maal especially in Fadha'il Namaaz. But you the reader who wants to know the truth and be the part of the saved sect just like I do will be wondering what these terms which are typical description of the beliefs of the extremist Sufis doing in this paper – a refutation of Fadha'il 'A'maal? But to our shock and dismay the unsuspecting ummah of Muhammad ﷺ has been and is being deceived by the scholars of Deobandh who affirm and hold on to the aqeedah of the like of Ibn Arabee and his kind. These beliefs are the core foundation and the main aqeedah that is propagated in Fadha'il 'A'maal by Zakaria Kandalvi. Before we go into detail a brief outline of some points of the extreme Sufism will be of importance, inshaa.-Allaah.

**Kashf:** The literal meaning of Kashf is unveiling but in Sufi terminology it means to expose the heart to metaphysical revelation or in other words have independent knowledge of Ghaib.

**Tajalli:** The higher state of Kashf where a person has the vision of Allaah Himself! And far above is He from what they say.

**Wahdatul Wajood:** The most evil aqeedah of all. This means that only Allaah exists and the rest is nothing. In other words, everything is Allaah and Allaah is everything – the man, the donkey, the tree. And refuge is sought with Allaah the Most Merciful.

**Fanaa'**: Self-annihilation. It means to render oneself insane in the love of Allaah and achieve a higher plane of communication with Allaah.

Also before proceeding we must know the following statements of the major Rafidees concerning the link between Sufism and the Shi'a:

Muhammad Hussain Tabtabaee (a Shi'ite) writes in "Shi'a" (a book explaining the creed of Rafidee Shi'a):

In fact in his major work, the Jami' al-asrar, Amuli's main intention is to show that real Sufism and Shi'ism are the same. [p.14]

In fact, Tabtabae was also a mureed of a Sufi called Mirza Ali Qadi who taught him *Fusus al Hikam* of Ibn Arabee (see p.23).

And the Spiritual Pole (qutb) whose existence at all times is considered necessary by all the Sufis – correlate with the Shi'ite conception of the Imam. [p.114]

And there are many other proofs that strongly link these two, namely Sufism and Shiaism to the same pot of evil. inshaa.-Allaah, another paper will be produced proving the same roots of these two heresies. But now we have the Jamaat at-Tableegh to take care of!

Therefore, Zakaria Kandilvi writes on page 13/12, *Fadha'il Namaaz*, *Fadha'il 'A'maal*, Vol I:

ف، یہ مضمون بھی کئی صحابہ سے نقل کیا گیا ہے چنانچہ حضرت عثمانؓ حضرت ابو ہریرہؓ حضرت انسؓ حضرت عبداللہ بن ابی بکرؓ حضرت عمرؓ بن عبد الوہیدؓ حضرت عقیلؓ سے مختلف الفاظ کے ساتھ متعدد روایات میں ذکر کیا گیا ہے اور جو حضرت ابی کشفؓ ہوتے ہیں ان کو گناہوں کا زائل ہو جانا محسوس بھی ہو جاتا ہے چنانچہ حضرت امام اعظم رضی اللہ عنہ کا قصہ مشہور ہے کہ وضو کا پانی گرتے ہوئے میٹھوس فرمایا تھے کہ کوئی گناہ اس میں داخل رہا ہے حضرت عثمانؓ کی ایک روایت میں نبی اکرم صلی اللہ علیہ وسلم کا یہ ارشاد بھی نقل کیا گیا ہے کہ کسی شخص کو اس بات سے مغرور نہ بنیں ہو اچا بیسے۔ اس کا مطلب ہے

It has been reported from a number of companions and from amongst them Hadhrat Uthman, Hadhrat Abu Hurayrah, Hadhrat Anas, etc. in different wordings that there are some people who possess the ability of Kashf. They can feel the sins being committed by people. Therefore the story of the Imam of the world Hadhrat Abu Haneefah is famous that he used to stand outside the Masjid of Koofah and see the sins of the people fall out as they performed wudu.

(Kandalvi continues): It has also been reported from Hadhrat Uthman that the Prophet said:

«Those who possess such abilities should not become arrogant»

Astaghfirullah. What heavens are going to hide such lies and heresy! This is Sufism at its extreme my brothers. Kandalvi was so bold that he attributed the aqeedah of Kashf to the Noble Companions! He threw the mud of Ibn Arabee at the Companions! His companions attesting to people who can see ghaib? Allaahu Akbar! Zakariah Kandalvi had no hesitation in such fabrication that not only goes against the Deen itself but also Mustafa ﷺ and so many of his Companions!

Further Kandalvi fabricates on page 161/160 in Fadha'il Dhikr, Fadha'il 'A'maal, Vol I:

حضرت شبلی فرماتے ہیں کہ میں نے ایک جگہ دیکھا کہ ایک مجنون شخص ہے اور اس کے ڈھیلے مار رہے ہیں میں نے ان کو دھمکا یا وہ لڑکے کہنے لگے یہ شخص یوں کہتا ہے کہ میں خدا کو دیکھتا ہوں میں اس کے قریب گیا تو وہ کچھ کہہ رہا تھا میں نے غور سے سنا تو وہ کہہ رہا تھا کہ تو نے بہت سی اچھائیاں کر لی ہیں مگر جو یہ مسئلہ کر دیا میں نے کہا کہ یہ لڑکے تجھ پر ایک نعمت لگاتے ہیں کہنے لگا کیا کہتے ہیں میں نے کہا یہ کہتے ہیں کہ تم خدا کو دیکھنے کے مدتی ہو سیکر اس نے ایک چٹیا ماری اور یہ کہہ کر غلغلہ مچا دیا کہ میں نے اپنی محبت میں تجھ کو شکستہ حال بنا رکھا ہے اور اپنے قرب و بعد میں تجھ کو جھٹکا رکھا ہے اگر تھوڑی دیر بھی وہ مجھ سے غائب ہو جائے (یعنی حضور صلی اللہ علیہ وسلم) تو میں درد و فراق سے ٹکڑے ٹکڑے ہو جاؤں یہ کہہ کر وہ مجھ سے منہ موڑ کر یہ شعر پڑھتا ہوا بھاگ گیا۔  
حَیَا لَفِی عَیْنِی وَ ذِکْرُ لَفِی قَلْبِی وَ مَشْوَا لَفِی قَدَمِی نَائِنِ یَغِیْبُ تِیرِی صَوْرَتِ مِیرِی نِگاہِ مِی  
قَبِی رَہتی ہے اور تیرا ذکر میری زبان پر ہر وقت رہتا ہے تیرا ٹھکانا میرا دل ہے پس تو کہاں غائب ہو سکتا ہے

Hadhrat Shibli reported: I saw a madman who was being pelted with stones by little children. I threatened to punish them to which they replied that he (i.e. the madman) claims to see Allaah. I went near him and heard that he was murmuring something. I listened carefully and heard that he was saying, "You did well that you saved me from those children." I said that they accuse you of the claim that you see Allaah. He screamed and said, "Shibli! By the One in whose love I am in this condition, if He was to be absent even for a second from my sight I would be torn into pieces by the grief of separation." Saying this he turned away and uttered two lines of poetry which meant, "Your Face remains in front of my eyes, your dhikr is on my tongue and your home is my heart, where can you disappear?"

To the average reader he is just a madman uttering nonsense but to the elite of Deobandh he is a very noble pir having reached the highest state of Fanna' and now sees Allaah and has united himself with Allaah. The Kufr of Hallaj and Ibn Arabee is now being smuggled into the ummah

through the book Fadha'il 'A'maal and the people who are bringing it to the 21st century are none other than that Tableeghi Jamaat.

Only if the innovators took heed! It is the focal point if the aqeedah of every Muslim that Allaah the Most Merciful cannot be seen in this world. Indeed Allaah the one Most Severe in Torment has said in the Qur.aan (meaning of which):

**{No vision can grasp Him, but He grasps all vision},** [Soorah Al An'aam, aayah 103]

And the Speech of Allaah which describes Him:

**{And when Musa came at the time and place appointed by Us, and his Lord (Allaah) spoke to him; he said: "O my Lord! Show me (Yourself), that I may look upon you." Allaah said: "You cannot see Me, but look upon the mountain if it stands still in its place then you shall see me." So when his Lord appeared to the mountain, He made it collapse to dust, and Musa fell down unconscious. Then when he recovered his senses he said: "Glory is to You, I turn to You in repentance and I am the first of the believers},** [Soorah Al A'raaf, aayah 143]

**{It is not given to any human being that Allaah should speak to him unless (it be) by Revelation, or from behind a veil, or (that) He sends a Messenger to reveal what He wills by His will. Verily, He is the Most High, Most Wise},** [Soorah Ash Shura, aayah 51]

And the noble statement of A'ysha (may Allaah be pleased with her) who said:

If anyone tells you that Muhammad ﷺ has seen his Rabb, he is a liar for Allaah said:

**{No vision can grasp Him},** (Soorah al-An'aam, aayah 103)

— [Reported by Bukhaaree]

But this is the aqeedah of Ahlus Sunnah and those upon the Manhaj of Pious Predecessors that we believe and testify that will see our Lord with our eyes on the Day of Judgement and the ahaadeeth in this regard are many.

The Messenger of Allaah said,:

**«When the people of Paradise enter Paradise, Allaah, the Most Mighty and Majestic, will say: 'Do you wish for anything extra that I may give you?' They will say: Have you not brightened our faces? Have you not entered us into Paradise and saved us from the fire? So He will remove the screen and they will not have been given anything more beloved to them, than looking at their Lord, the Most Mighty and the Most Majestic.»** [Reported by Muslim]

**«Indeed you will see you Lord like you see the full moon.»** [Bukhaaree and Muslim]

So observe my brother. Observe how Zakaria Kandalvi strays far from the aqeedah of Ahlus Sunnah and goes into the extremist Sufiya. But this is not the end to the shameless lies of

Fadha'il 'A'maal (also known as Tableeghi Nisaab). Just take a look how the "Muhaddith" of Deobandh, the "Pivot of the world" belittles the Jannah of Allaah the Most High.

Page 161/160, Fadha'il Dhikr, Fadha'il 'A'maal

حضرت ممشاد دینوری مسطور بزرگ ہیں جس وقت ان کا انتقال ہونے لگا بوسی پاس  
بیٹھے واسے نے دے ملک حق تعالیٰ شانہ آپ کو (جنت کی فلاں فلاں دولت عطا فرمائیں تو ہنس  
پڑے فرماتے تھے تیس برس سے جنت اپنے سارے ساز و سامان کے ساتھ میرے سامنے ظاہر  
ہوئی رہی ہے ایک دفع بھی تو (اللہ جل شانہ کی طرف سے توجہ ہٹا کر) ادھر تو جہنم کی

Hadhrat Mamshad Denori is a famous buzurg (should be understood as Pir). When his death approached someone sitting beside him prayed that may Allaah grant you such and such of the treasure of Jannah to which he laughed and said, "For the last 30 years Jannah was displayed before me its full beauty and splendour and I did not even look at it once.

Look at the justice of the scholars of Deobandh. The companions of the Messenger of Allaah ﷺ kill and get killed for the sake of the supreme success that is Jannah but this Sufi Pir of Kandalvi is getting Jannah for 30 years and he does not even look at it! Such filth can only come from Deobandh and its burden is being carried by the Jamaat Tableegh.

But to those who strive and attribute themselves to the Manhaj of Pious Predecessors, we know the Jannah of Allaah the Most Merciful better.

**{Race with one another in hastening towards forgiveness from your Lord (Allaah), and Paradise the width whereof is as the width of the heaven and the earth, prepared for those who believe in Allaah and His Messengers. That is the Grace of Allaah which He bestows on whom He is pleased with. And Allaah is the Owner of Great Bounty}, [Soorah Hadid, aayah 21]**

**{The description of Paradise which the Muttaqun have been promised (is that) in it are rivers of water the taste and smell of which are not changed, rivers of milk of which taste never changes, rivers of wine delicious to those who drink, and rivers of clarified honey (clear and pure) therein for them is every kind of fruit, and forgiveness from their Lord. (Are these) like those who shall dwell for ever in the Fire and be given to drink boiling water so that it cuts up their bowels}, [Soorah Muhammad, aayah 15]**

And there are hundred of verses that describe the Jannah of Allaah the Sustainer. May Allaah admit us into His Mercy and make us the dwellers of Jannah. And entry to this Paradise is but based upon righteous actions and none knows where shall be his abode, to Paradise or to Hellfire.

As we continue in our readings in Fadha'il 'A'maal, we will find that there are also "Junior" Pirs who can see people burning in the fire and being blessed in Paradise.

شیخ ابو یزید قرطبی فرماتے ہیں: میں نے یہ سالک جو شخص ستر ہزار مرتبہ لا اِلهَ اِلَّا اللہ پڑھے اس کو  
دوزخ کی آگ سے نجات ملے میں نے یہ خبر سن کر ایک نصاب یعنی ستر ہزار کی تعداد اپنی بوی کے لئے  
بھی پڑھا اور کئی نصاب خود اپنے لئے پڑھ کر ذخیرہ آخرت بنایا ہمارے پاس ایک نوجوان رہتا تھا  
جس کے متعلق یہ مشہور تھا کہ یہ صاحب کشف ہے جنت دوزخ کا بھی اس کو کشف ہوتا ہے مجھے اس کی  
صحت میں کچھ تردد تھا ایک مرتبہ وہ نوجوان ہمارے ساتھ کھانے میں شریک تھا کہ دغہ اس نے ایک  
پیچ اری اور سانس پھولنے لگا اور کہا کہ میری ماں دوزخ میں جل رہی ہے اس کی حالت مجھے  
نظر آئی قرطبی کہتے ہیں کہ میں اس کی گھبراہٹ دیکھ رہا تھا۔ مجھے خیال آیا کہ ایک نصاب اس کی ماں  
کو بخیر دل جس سے اس کی سچائی کا بھی مجھے تجربہ ہو جائے گا چنانچہ میں نے ایک نصاب ستر ہزار کا  
ان نصابوں میں سے جو اپنے لئے پڑھے تھے اس کی ماں کو بخش دیا میں نے اپنے دل میں چپکے ہی سے  
بمشتا تھا اور میرے اس پڑھنے کی خبر بھی اللہ کے سوا کسی کو نہ تھی مگر وہ نوجوان فوراً کہنے لگا چپا  
میری ماں دوزخ کے عذاب سے ہٹا دی گئی۔ قرطبی کہتے ہیں کہ مجھے اس قصہ سے دو فائدے ہوئے  
ایک تو اس برکت کا جو ستر ہزار کی تعداد پر میں نے سنی تھی اس کا تجربہ ہوا دوسرے اس نوجوان  
کی سچائی کا یقین ہو گیا۔

Sh. Abu Yazeed Qurtubi said that, "I had heard that whoever recites La ilaha illalla 70,000 times he will be freed from the hellfire. Having heard this I completed one "nasab" (meaning 70,000 times La ilaha illalla) for myself and also finished many other "nasabs" as stock for the hereafter. Near to us there used to live a young man about whom it was famous that he is from the people of Kashf and also the matters of Hellfire and Paradise are revealed to him. One time he happened to eat with us when he uttered a scream and began to breath heavily and said that his mother is burning in hell.

(Kandalvi writes): Qurtubi said that as I was watching his bewilderment that a thought came to my mind that I should transfer one of my nasab (70,000 times La ilaha illalla) to his mother so that it will also confirm the honesty of the young man. So I transferred my one nasab to his mother. Nobody knew that I had recited this nasab or transferred it to his mother but Allaah but the young man said, "Uncle, my mother has been relieved from the fires of hell."

(Kandalvi continues): Qurtubi says that from this incident I benefitted twice. One was the baraka of the 70,000 times recitation and the other was the honesty of the young man." (Kandalvi further says): This is just one incident. Nobody knows how many other such incidents are found among the men of this ummah.



Allaahu Akbar! This is plain folklore. Stories taken from pagan scriptures of Hindus and “Islamized” and then smuggled into the ummah under guise of virtue of 70,000 times of Dhikr. The knowledge of unseen ascribed to some young pir who does not even have a name and stressing on the lie that there might be many others who have such ability!

There are lies by wholesale in this book and the limitation of space does not permit us to go into detail but a brief outline will be beneficial in shaa.-Allaah:

- 1) A certain “buzurg” starts praying in his grave as soon as he is laid inside after his funeral!” (Fadha’il Namaaz, p.64/64)

حضرت ثابت بنانی محفوظ حدیث میں ہیں اس قدر کثرت سے اللہ کے سامنے روتے تھے کہ حد نہیں کسی نے عرض کیا کہ آنکھیں جاتی رہیں گی۔ فرمایا کہ ان آنکھوں سے اگر روئیں نہیں تو فائدہ ہی کیا ہے اس کی دعا کیا کرتے تھے کہ یا اللہ اگر کسی کو قبر میں نماز پڑھنے کی اجازت ہو سکتی ہو تو مجھے بھی ہو جائے۔ ابوسنان کہتے ہیں خدا کی قسم میں ان لوگوں میں تھا جنہوں نے ثابت کو دفن کیا۔ دفن کرتے ہوئے خدا کی ایک اینٹ گر گئی تو میں نے دیکھا کہ وہ کھڑے نماز پڑھ رہے ہیں۔ میں نے اپنے ساتھی سے کہا دیکھو یہ کیا ہو رہا ہے اس نے مجھے کہا چپ ہو جاؤ۔ جب دفن کر چکے تو ان کے کھرجا کر ان کی بیٹی سے دریافت کیا کہ ثابت کا عمل کیا تھا اس نے کہا کیوں پوچھتے ہو ہم نے قصہ بیان کیا اس نے کہا کہ یہ اس برس شب بیداری کی اور صبح کو ہمیشہ یہ دعا کیا کرتے تھے کہ یا اللہ اگر تو کسی کو یہ دولت عطا کرے کہ وہ قبر میں نماز پڑھے تو مجھے بھی عطا فرما۔ اے

- 2) A man (supposedly a sahabi) is brought back to life by the praying of his wife even though his soul was taken out by the angels. (Fadha’il Namaaz, p. 10/9)

حضرت ام کلثوم کے خاوند حضرت عبدالرحمن یہاں تھے اور ایک دفعہ ایسی سکتہ کی سی حالت ہوئی کہ سب نے انتقال ہو جانا تجویز کر لیا حضرت ام کلثوم انھیں اور نماز کی نیت باہر نکلے، نماز سے فارغ ہوئیں تو حضرت عبدالرحمن رضی اللہ عنہ کو بھی افاقہ ہوا لوگوں سے پوچھا کہ میری حالت موت کی سی ہو گئی تھی، لوگوں نے عرض کیا جی ہاں، فرمایا کہ درشتے میرے پاس آئے اور مجھ سے کہہ کر چلو حکم الحاکمین کی بارگاہ میں تمہارا فیصلہ ہوتا ہے وہ مجھے لے جانے لگے تو پاکت میرے فرشتے آئے اور ان دونوں سے کہا کہ تم چلے جاؤ یہ ان لوگوں میں سے ہیں جن کی قسمت میں سعادت اس وقت لکھ دی گئی تھی جب یہاں کے پیٹ میں تھے اور ابھی ان کی اولاد کو ان سے اور فوائد حاصل کرتے ہیں۔ اس کے بعد ایک مہینہ تک حضرت عبدالرحمن زندہ رہے پھر انتقال ہوا اے

- 3) Propaganda of family planning! (Fadha’il Namaaz, p. 12/11)

حضرت کا ارشاد ہے  
 بڑا قابل رشک ہے وہ مسلمان جو ٹک پھلکا ہو (یعنی اہل اعمال کا زیادہ بوجھ نہ ہو) نماز سے دافر  
 حصہ اس کو ملا ہو، روزی صرف گزارے کے قابل ہو جس پر صبر کر کے عمر گزار دے، اللہ کی عبادت  
 ابھی طرح کرتا ہو، گنہگار میں پڑا ہو، جلدی سے مہربا دے نہ میراث زیادہ ہو، نہ رونے والے زیادہ  
 ہوں

4) Imam Ahmad used to pray 300 rakahs in one day. (Fadha'il Namaaz, p. 65/64)

پروردہ نہیں۔  
 حضرت امام احمد بن حنبل جو فقہ کے ستہو راہم ہیں دن بھر مسائل میں مشغول رہنے کے  
 باوجود رات دن میں تین سو رکعات نفل پڑھتے تھے حضرت سعید بن تمیر ایک رکعت میں پورا  
 قرآن شریف پڑھ لیتے تھے

5) A certain “buzurg” used to pray 1000 rakahs in one day. (Fadha'il Namaaz, p.81/80)

Calculating one rakah to be 1.5 minutes, 1000 rakahs will be completed in 25 hours!! Allaahu Akbar! There is no limit to the stupidity and the lies that come out from the fabrication machines in Deobandh!

اسے بعد سجدیں داس ہوئے۔  
 حضرت زین العابدینؑ روزانہ ایک ہزار رکعت پڑھتے تھے۔ تہجد بھی سفر یا حضر میں پڑھتے

6) Another “buzurg” prayed for 12 days with one wudu and did not lie down for 15 years! (Fadha'il Namaaz, p. 64/62)

ایک سید صاحب کا قصہ لکھا ہے کہ بارہ دن تک ایک ہی وضو سے ساری نمازیں پڑھیں  
 اور نہ درہ برس مسلسل لیٹنے کی نوبت نہیں آئی کئی کئی دن ایسے گزر جاتے کہ کوئی چیز چمکنے  
 کی نوبت نہ آتی تھی۔

## 2) The aqeedah of Unsanctioned Tawassul and Shirk of Du'a in Fadha'il 'A'maal

The author of Fadha'il 'A'maal, Muhammad Zakaria Kandalvi borrowed the aqeedah of Tawassul with the auliya from his Sufi Shaykhs such as Ashraf Ali Thanvi, Muhajir Makki etc. and brings it into the ranks of the Muslims. But he must have faced a problem He could not

shamelessly say,”Make so and so as your intermediary and ask Allaah” So he goes by the following deceit. This will be really an eye opener how the Sufi masters deceive the unsuspecting masses.

The Shi’a ‘Aqeedah: (About Muhammad Tabtabaee) “His day and night activities in the field of knowledge did not stop him from paying respects to, and asking help from, the Prophet and his family; and for all his success he considered himself obliged to these great personalities.” (Shi’a by Muhammad Husain Tabtabaee, publishers note)

Page 96/94, Fadha’il Dhikr, Fadha’il ‘A’maal:

<p>(۲۸) حضور اقدس صلی اللہ علیہ وسلم کا ارشاد ہے کہ حضرت آدم علی نبینا وعلیہ الصلوٰۃ والسلام سے جب وہ گنہ صادر ہو گیا جس کی وجہ سے جنت سے دنیا میں بھیج دیے گئے تو ہر وقت روتے تھے اور دعا و استغفار کرتے رہتے تھے ایک مرتبہ آسمان کی طرف منہ کیا اور عرض کیا</p>	<p>(۲۸) عَنْ مُحَمَّدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَنَا أَذْنَبَ أَذْنَبَ النَّاسِ الَّذِي أَذْنَبَ رَفَعَ رَأْسَهُ إِلَى السَّمَاءِ فَقَالَ اسْتَغْفِرُكَ بِحَقِّ مَعْصِيَةِكَ إِلَهُ عَمَلْتُ بِكَ يَا رُبِّي اللَّهُ رَكِبْتُ مِنْ مَعْصِيَتِكَ فَقَالَ تَبَارَكَ إِنَّكَ لَنَا خَلَقْتَ دَعَيْتَ دَاوِي الْأَعْوَابِ قَرَأَ آيَاتِكَ مَشَتْ وَبَكَرَ اللَّهُ اللَّهُ مُخْتَلِفٌ زَيْنُ اللَّهِ</p>
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<p>یا اللہ محمد صلی اللہ علیہ وسلم کے وسیلے سے جو سے مغفرت چاہتا ہوں وہی نازل ہوئی کہ محمدؐ کون ہیں جن کے واسطے سے تم نے استغفار کی عرض کیا کہ جب آپ نے مجھے پیدا کیا تھا تو میں نے عرش پر رکھا ہوا دیکھا تھا لا الہ الا اللہ محمدؐ رسول اللہؐ تو میں سمجھ گیا تھا کہ محمد صلی اللہ علیہ وسلم سے اونچی بہتی کوئی نہیں ہے جن کا نام تم نے اپنے نام کے ساتھ رکھا وہی نازل ہوئی کہ وہ خاتم النبیین ہیں تمہاری اولاد میں سے ہیں لیکن وہ نہ ہوتے تو تم بھی پیدا نہ کئے جاتے۔ (دفع) حضرت آدم علی نبینا وعلیہ الصلوٰۃ والسلام نے اس وقت کیا کیا دعائیں کیں اللہ کس کس</p>	<p>قَدِيتُ أَلَا كَيْسَ أَحَدًا أَعْلَفُ عِيْدَكَ كَيْسَ مَا عَمِلْتُ جَعَلْتَ إِيْمَانِي مَعِي بِإِيْمَانِكَ فَادْعُ إِلَهُي يَا أَذْنَبُ إِنَّ الْخَيْرَ الْمَكْبُوتَ مِنْ دُونِ قِتْلِكَ وَكَوْنِكَ هُوَ مَا خَلَقْتَكَ أَخْرَجَنَا الْبَطْلَانِي فِي الصَّغِيرِ وَالْعَالَمِ وَابْنِ نَعِيمٍ وَالْبَيْتِ سَكَاةً فِي الدَّلَائِلِ وَابْنِ عَسَاكَ فِي الدَّارِ فِي مَجْمَعِ الزَّوَادِ رَوَاهُ الطُّوَلُ فِي الْأَوْسَطِ وَالْمُسْتَوْدِ فِيهِ مَسْلَمٌ أَعْرِضْ قَدِيتَ بِدُعَائِكَ الْإِخْرَاقَ لِلْعَدَايَةِ الْمَشْهُورِ كَوْلَاكَ لَكَ خَلَقْتَكَ أَلَا لَوْلَاكَ رَقَا الْقَامِي فِي الْمَوْضَاعَاتِ الْكَبِيرِ مَرَضِعُ لَكِنْ مَعَاةَ صَحِيحٍ وَفِي التَّشْرِيفِ مَعَاةَ ثَابِتٍ وَيُؤْمَلُ الْأَوَّلُ مَا وَرَدَ فِي غَيْرِ رَوَايَةٍ مِنْ أَنَّهُ مَكْتُوبٌ عَلَى الْعَرْشِ دَاوِرًا قَدِ الْبَصِيَّةِ</p>
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The “Holy Huzoor” said: When Adam sinned and was expelled out of Jannah, he used to cry all the time and pray for forgiveness. One time he looked towards the heavens and said, “O Allaah!

I ask for your forgiveness by the wasila of Muhammad.” Revelation came down upon him and it was asked, “Who is Muhammad (with whom you have used wasila and asked for forgiveness?)” Adam replied, “When you created me, I saw it was written on the Arsh “There is none worthy of worship except Allaah and Muhammad is His Messenger. So I understood that who could be greater than Muhammad whose name you have added to your name.” It was said to him, “He is the seal of the Prophets and is among your sons and had he been not created you would have also not been created.

The clever deceit that Kandalvi employs is that in the Arabic text of the hadeeth in Fadha’il ‘A’maal, the words “Mawdooh” (fabricated) are clearly written but Kandalvi chooses not to translate them! He goes on mentioning the virtues of the ahaadeeth! Allaahu Akbar! How could he have missed that? And where exactly is the meaning of this tawassul of Adam (‘alayhis-salaam) through Mohammad ﷺ established, and where are the ahaadeeth that establish this meaning, if this is the only hadeeth in which it is mentioned, and which itself is fabricated – such that Kandalvi quotes al-Qaaree, ascribing to him the saying that the meaning of the hadeeth is correct?! The reality is that Kandalvi is ignorant of the narrations, and is ignorant of what is weak and fabricated from what is authentic, but he quotes what he wishes, and what is in agreement with Sufism and elements of the Baatini aqeedah – while not caring for the authenticity of what he narrates.

‘Alee (radhi-yallaahu ‘anhu) narratad, “The Prophet said:

**«Do not tell a lie against me for whoever tells a lie against me (intentionally) then he will surely enter the Hell-Fire.»**

And Abdullaah Ibn az-Zubair said:

I said to my father, ‘I do not hear from you any narration (hadeeth) of Allaah s Apostle as I hear (his narrations) from so and so?

Az-Zubair replied:

I was always with him (the Prophet) and I heard him saying:

**«Whoever tells a lie against me (intentionally) then (surely) let him occupy, his seat in Hell-Fire.»**

And Salamah narrates:

I heard the Prophet saying:

**«Whoever (intentionally) ascribes to me what I have not said then (surely) let him occupy his seat in Hell-Fire.»**

And Anas narrates:

The fact which stops me from narrating a great number of ahaadeeth to you is that the Prophet said:

**«Whoever tells a lie against me intentionally, then (surely) let him occupy his seat in Hell-Fire.»** [All of these ahaadeeth are narrated in Bukhaaree's Saheeh, Kitaab ul-Ilm (nos. 106-109)]

So what fact is it that has not stopped al-Kandalvi from ascribing fabricated lies to the Prophet ﷺ and presenting them to the people, without explaining their status in the language of his people?

It will be only further proof to report the few lines of Shirk laced poetry of the greats of Deobandh.

The “Allaamah” Ashraf Ali Thanvi writes in Manaajaat Maqbool:

By your honour and might  
For the sake of your Prophet and His family  
For the sake of your Prophet O God  
Whose name is Muhammad Mustafaa  
For the sake of Hadhrat Moosa O Generous One  
Who is your Prophet and your Kaleem.

And Haji Imdadullah Muhajir Makki writes on p.84 in Shamaaim Amdaadiya:

Today there is only the support of your essence in this world  
Nothing is requested from others besides you  
Rather the day comes about when Allaah destines  
Holding your bosom I would say  
O Shah Noor it is time for help

Kandalvi, not to be outdone by his Shaykhs in “virtue” composes some very poetry of Kufr himself and is available for free viewing at the end of Volume I of Fadha'il 'A'maal. The following are addressed to the Messenger of Allaah ﷺ:

I am bad, I am evil, I am a sinner,  
but I am yours...  
Your dog even finds my name repulsive,  
but the attachment of your name to mine  
has bestowed my honour.  
You are the best of creation,  
I am worst of ignorants.  
You are the master of the two worlds,  
and I am the lowly servant.  
If you don't ask us then who will?  
Who except you is our protector?  
With fear is my boat of hope alive,  
that my name be counted amongst the dogs of Madinah!

And this is no surprise that when Kandarvi ends volume I of Fadha'il 'A'maal he supplicates to Allaah to forgive any mistakes that he might have made by the virtue of the Prophet!

And they claim to be the callers to Allaah and His deen! What can be greater lie than this.

Verily Allaah has said in the Qur.aan (meaning of which):

{And (all) the Most Beautiful Names belong to Allaah, so call on Him by them, and leave the company of those who belie or deny (or utter impious speech against) His Names. They will be requited for what they used to do}, (Soorah Al A'raaf, aayah 180]

{He is Ever Living, La ilaha illa Huwa (none has the right to be worshiped but He); so invoke Him making your worship pure for Him Alone}, [Soorah Ghafir, aayah 65]

{And they worship besides Allaah things that hurt them not, nor profit them, and they say: "These are our intercessors with Allaah." Say: "Do you inform Allaah of that which He knows not in the heavens and on the earth?" Glorified and Exalted is He above all that which they associate as partners}, [Soorah Yunus, aayah 18]

One incident in Fadha'il 'A'maal does have a ring of truth to it.

On page 45/42, Fadha'il Dhikr, Fadha'il 'A'maal, Vol I:

حضرت جنید سے نقل کیا گیا ہے کہ انھوں نے ایک مرتبہ خواب میں شیطان کو بالکل ننگا دیکھا انھوں نے فرمایا تجھے شرم نہیں آتی کہ آدمیوں کے سامنے ننگا ہوتا ہے وہ کہنے لگا کہ یہ کوئی آدمی ہیں آدمی وہ ہیں جو شونیزہ کی مسجد میں بیٹھے ہیں۔ جنھوں نے میرے بدن کو درہلا کر دیا اور میرے بلبر کے کیا کر دئے حضرت جنید فرماتے ہیں کہ میں شونیزہ کی مسجد میں گیا میں نے دیکھا کہ چند حضرات گھٹنوں پر سر رکھے ہوئے مراقبہ میں مشغول ہیں جب انھوں نے مجھے دیکھا تو کہنے لگے کہ غیث کی باتوں سے کہیں دھوکا نہ کھانا سوچی اس کے قریب ہی نقل کیا گیا ہے۔ انھوں نے شیطان کو ننگا دیکھا انھوں نے کہا تجھے آدمیوں کے درمیان اس طرح چلتے شرم نہیں آتی کہنے لگا خدا کی قسم یہ آدمی نہیں اگر یہ آدمی ہوتے تو میں ان کے ساتھ اس طرح نہ کھلتا جس طرح لڑکے گھسٹتے ہیں آدمی وہ لوگ ہیں جنھوں نے میرے بدن کی بھاری کر دیا اور صوفیہ کی جماعت کی طرف اشارہ کیا

It is reported from Junaid that he saw the Shaytaan completely naked in his dream and told him, "Have you no shame that you roam among men naked?" The Shaytaan replied, "These are no men. Indeed men are they in Masjid of Shuwaizia who have thinned my body and have made Kabab out of my liver" Hadhrat Junaid said, "I went to the Masjid of Shuwaizia and saw that few hadhrats were sitting with their knees between their legs busy in dhikr (should be understood as

Sufi wird). When they saw me they said that do not be deceived by the saying of that Khabeeth (i.e the Shaytaan).

(Kandalvi continues):

It has also been reported from Suhi that he saw the Shaytaan completely naked (please note that this is no dream) and told him that have you no shame to wander naked amongst men? The Shaytaan replied that these are not men and had they been men I would not have been able to play with them like a boy plays with a ball. Indeed men are they who have plagued my body (i.e stripped me) and he pointed to the Jamaat of the Sufis.

Despite the obsession with nakedness, the Shirk of knowledge attributed to the Pirs and obvious lies, we will have to congratulate Kandalvi that in 1000 pages he has at least reported one truth. The truth being that only a liar like the Shaytaan will attest to the great virtue of the Sufis!

We know that the attestation of the Iman of the companions of the Messenger of Allaah ﷺ came down from the heavens. The goodness of only the first three generations was told to us by al Mustafa ﷺ. And now we also know who is the patron of the Sufis and Jamaat Tableegh!

The obsession of the Sufis with nakedness and lewd acts is not something new. It was this perversion that one of their Imams used to address the public naked from the pulpit. And the depraved acts that Sufi masters performed with animals in public is too graphic to be mentioned. (For further reading refer to Shaykh Muhammad ibn Hadee's book: "The reality of Sufism" available from any good Islaamic Bookstore) for more ludicrous stories and insults to the intellect.

### **3) The 'Aqeedah of the inner meaning of the Qur.aan**

Another evil 'Aqeedah that the Raafidee Shi'a' hold is that the Qur.aan has an inner meaning which can be understood only by their elite. So we have the following lies fabricated by one of their Dajjaals – Muhammad Husain Tabtabee who was a great scholar of their evil. He writes on page. 96 of his Book "Shi'a":

"The Prophet, who is the divinely appointed teacher of the Qur.aan says: "The Quran has a beautiful interior and profound exterior." He has also said, "The Quran has an inner dimension up to seven inner dimensions." Also, in the sayings of the Imams there are numerous references to the inner aspect of the Quran."

Again on page 99:

"The whole of Quran possesses the sense of Ta'wil, of esoteric meaning, which cannot be comprehended directly through human thought alone. Only the Prophets and pure among the saints of God who are free from the dross of human imperfection can contemplate these meanings while living on the present plane of existence. On the Day of Resurrection the ta'wil of the Quran will be revealed to everyone."

So, Ibn Arabee, the evil Sufi goes about compiling his own Tafsir of the Quran called “Tafseerul Baatin” since he held the belief, just like the Raafidees, that every ayah of the Quran had an inner meaning.

So is the Jamaat Tableegh any different?

Kandalvi writes on page 68/67, Fadha'il Dhikr, Fadha'il 'A'maal Vol I:

شیخ علوان حمودی جو ایک متبحر عالم اور مفتی اور مدرس  
تھے سید صاحب کی خدمت میں حاضر ہوئے اور سید صاحب کی ان پر خصوصی توجہ ہوئی تو ان کو سارے  
مشاغل درس تدیس فتویٰ وغیرہ سے روک دیا اور سارا وقت ذکر میں مشغول کر دیا عوام کا تو کام ہی  
اعتراض اور گالیاں دینا ہے۔ لوگوں نے بڑا شور مچایا کہ شیخ کے منافع سے دنیا کو محروم کر دیا اور شیخ کو  
ضائع کر دیا وغیرہ وغیرہ کچھ دنوں بعد سید صاحب کو معلوم ہوا کہ شیخ کسی وقت کلام اللہ کی تلاوت  
کرتے ہیں سید صاحب نے اس کو بھی منع کر دیا تو پھر تو پوچھنا ہی کیا۔ سید صاحب پر زندگی اور  
بددینی کا الزام لگنے لگا۔ لیکن چند ہی روز کے بعد شیخ پر ذکر کا اثر ہو گیا اور دل رنگ گیا تو سید  
صاحب نے فرمایا کہ اب تلاوت شروع کر دو کلام پاک جو کھولا تو ہر لفظ پر وہ علوم و معارف کھلے  
کر پوچھنا ہی کیا ہے۔ سید صاحب نے فرمایا کہ میں نے خدا نخواستہ تلاوت کو منع نہیں کیا تھا بلکہ اس چیز  
کو پیدا کرنا چاہتا تھا۔

Sh. Aluwan Hammoody was a great scholar and mufti and teacher. He entered into the service of Syed Sahab(?) and Syed Sahab noticed him carefully. He stopped him (Hammoody) from giving fatawa and holding circles and busied him with dhikr. The people have a habit of cursing and objecting. The people raised hue and cry about the world being deprived of the benefit (of Sh. Hammoody). After a few days Syed Sahab came to know that the Shaykh was reciting the Quran. So Syed Sahab also stopped this. So the fatwa of Zindeeq and deviant was labeled on Syed Sahab. After a few days, the affect of dhikr showed of the Shaykh (i.e. Hammoody) with which the heart became colourful. So Syed Sahab instructed him to recite the Quran. So when he (i.e Hammoody) opened the Quran, at every word the knowledge of its hidden meaning burst out. Syed Sahab says that I did not intend to stop him from reciting the Quran but wanted to give rise to this (i.e the hidden meaning).

Shiaism and Sufism at its peek in Fadha'il 'A'maal! And we seek refuge in Allaah the Most High.

My noble brother, may Allaah have mercy on us, these are the teachings of Shirk and Sufism and Raafidee Shi'a by the wholesale that is being propagated in Fadha'il 'A'maal for the last 80 years. Indeed hundreds of such books occupy the bookshelves of the Scholars of Deobandh and they hold it with great reverence.



And the purpose of this paper is to expose Jamaat Tableegh and their innovations which they are trying to sneak into the ranks of unsuspecting Muslims. By Allaah the Most Powerful, their deviation and heresy has no bounds. The scheme formulated by Muhammad Zakaria Kandalvi and his likes 80 years ago has been retarding the pure spiritual growth of the ummah in the lines of the teachings of the Pious Predecessors. We don't intend to curse anyone but our only call is to read this, verify it, leave the Tableeghi Jamaat and return to the aqeedah and manhaj of the Pious Predecessors for all goodness is there and everything else is deviation and destruction.

May Allaah the Most High bless His Noble Messenger, his noble family and the companions. To Allaah we all belong and to Him is our return.

The Slave of Allaah  
Abu Muawiya

Morning of Rajab 19, 1422H  
October 6, 2001

# Jamaa'ah at-Tableegh: Teachings of Shirk in the book -“Fadhaa.il A'maal” – Part 3

**Tableeghi Jamaat: Teachings of Shirk in the Book -“Fadhaa.il A'maal” (popularly referred to as – ” Fazail Amal”)**

## **Part 3: Readings in “Fadhaa.il Hajj” (virtues of hajj)**

### **Editors Introduction**

All praise is due to Allaah. We praise Him, seek His help and forgiveness. And we seek refuge in Allaah the Most High from the evils of our own selves and from our bad deeds. Whomsoever Allaah guides none can misguide him and whomsoever Allaah misguides there is none to guide such an individual. I bear witness that there is no true god worthy of being worshiped except Allaah alone, without partner or associate. I further bear witness that Muhammad ﷺ is His slave and Messenger. May Allaah the Exalted bestow his peace and blessings on the final messenger Muhammad, upon his family, his noble companions and all those who follow them.

To Proceed:

That the most truthful speech is the Qur'aan, the word of Allaah and the best of guidance is that of Muhammad ﷺ. And the worst of affairs in this religion of ours are the innovations and every innovation is a bid'ah and every bid'ah is misguidance and every misguidance is in the hell fire.

Alhamdulillah, this is the third paper in the series of exposing the teachings of Shirk and bid'ah in the book Fadha'il 'A'maal (also known as Tableeghi Nisaab). I would like to remind my brothers and sisters that the intent of these papers is not to curse anyone. The author of Fadha'il A'maal is dead and his affair is with Allaah the Mighty and Majestic. The real intent of this research is to warn all Muslims of the deviations in 'Aqeedah, Ibaadah, Manhaj that have crept into the Ummah of Muhammad ﷺ through fabricated narrations and false stories of auliya which unfortunately forms nearly 80% of Fadha'il 'A'maal. It is to warn and call the Muslims at the same time to leave bigoted partisanship, to correct their 'Aqeedah and to hold on to the clear path that the Messenger of Allaah ﷺ left us upon. Anything else is total destruction in this world and in the hereafter.

Verily Allaah the Most High has said in the Qur.aan (meaning of which):

**{And whoever contradicts and opposes the Messenger (Muhammad) after the right path has been shown clearly to him, and follows other than the believers' way. We shall keep him in the path he has chosen, and burn him in Hell – what an evil destination}, [Soorah An-Nisa., aayah 115]**

In this paper we will concentrate of Fadha'il Hajj (virtues of Hajj). This is the final chapter in Volume II of Fadha'il 'A'maal. It also contains the most awful and horrendous teachings of major shirk. Any reader will be shocked to read the narrations that the author, Muhammad Zakaria Kandalvi has brought out which are nothing but plain Hinduism, Qadianism and paganism and we seek refuge in Allaah the Most High. The great Shaikh al Hadith, the so called knower of Allaah and pivot of the world goes at length on explaining the virtues of sticking to the Sunnah but he himself failed to practice to what he preached!

And unfortunately Kandalvi has combined all the major deviations that have struck this Ummah in his book. From distorting the meanings of the attributes of Allaah to preaching major shirk and innovations in its worst forms, Fadha'il 'A'maal without doubt is the most false, fabricated and "shirk story book" of our times.

Why did not Zakaria Kandalvi stop where our Pious Predecessors stopped? Why were the narrations not sufficient for him when they were sufficient for the first generation? Why did not the "Shaikh al-Hadith of Deobandh" refer to the authentic narrations in Bukhaaree, Muslim and other collections of ahadith? Why in the name of love and Ibaadah the tenets of Sufism and Hinduism are being propagated? Why is the 'Aqeedah of the Rafidee Sh'ia being smuggled under the guise of Sunnah? And why is shirk taught and Tawheed suppressed? We seek an answer from our brothers who are involved in Jamaa'at ut-Tableegh. "Shaikh al-Hadith" Kandalvi Sahib himself says, "...it is important to note that whenever I quoted a 'hadit' without mentioning the name of the book, it should be deemed to have been taken from one of the five books, viz., 'Al-Mishkat', ...'Sharah Ihya al-Ulum'

Ihya ulum ad-Deen? He could not find a better collection? Why are not Saheeh al-Bukhaaree, Saheeh Muslim or any other sound collection of narrations were chose by the Muhaddith?

It will be beneficial to know what the scholars have said about this book over the years:

AT-TURTOOSHEE (d.520H)

He said in writing to 'Abdullaah Ibnul-Mudhaffar about al-Ghazzaalee:

When he wrote his book, he called it Ihya 'Uloomud-Deen, and talked about the sciences of the states of things and ways of the Soofees in it, but he was neither well acquainted with them nor well-informed about them, so he fell headlong, and thus did not fall either among the scholars of the Muslims or within the conditions of the Soofee ascetics.

He filled his book with lies upon the Messenger of Allaah ﷺ, and I do not know of any book upon the surface of the earth which attributes more lies to the Prophet ﷺ than this one! He molded it with the opinions of the philosophers and concepts held in the Rasaa'il Ikhwaanis-Suffaa. They (the Ikhwaanus-Suffaa) are a people who regard Prophethood as a level that can be acquired, and the Prophet is in their view no more than a noble person with excellent character who avoided what is ignoble and took hold of his own soul until he had it under control so that no desire overcame it, nor bad manners overtook it, then he took control of nature with those manners.

AL-MAAZAREE (d.536H)

Al-Haafidh adh-Dhahabee says in Siyar A'laamun-Nubalaa (19/340) ...and Imaam Muhammad Ibn 'Alee al-Maazaree as-Saqilee speaks about al-Ihyaa in a way that shows his prominence as an Imaam. He says:

There have been repeated requests to know our position regarding the book called Ihyaa 'Uloom ud-Deen and I said that the opinions of people differ about it. A group seeks to publicise it and stick blindly to that, a group warns the people against it and causes them to flee from it, and a group who burn it.

The people of the East have also written to me, asking about it, and I have not previously read except parts of it. So if Allaah extends my life, I shall spend time upon it and remove the confusion the peoples hearts. Know that I have seen the students of it, and all of them relate to me a part of its condition which take the place of seeing with ones own eyes, so I will briefly mention his condition and that of his book, and some of the positions of the people of Tawheed and of the Soofees, and the people of allusions and philosophy, since his book wavers between all of those!

AL-QAADEE 'IYAAD (d.544H)

He said:

And Shaykh Aboo Haamid (al-Ghazzaalee) possesses -repugnant information and in producing shocking works he went beyond bounds in the way of Soofism, and devoted himself to supporting them, and became a caller to that, and wrote well-known books on that (He refers to al-Ihyaa as is shown by what comes after).

He was reproached for parts of that and the minds of the Ummah came to have a low opinion of him. Allaah knows that which is hidden about him, and here in the West the order of the Sultaan (ruler) and the ruling of the scholars is that it should be burnt and kept away from, so that was done...

IBN AL-JAWZEE (d. 597H)

He says in al-Muntazim (9/169-170):

He began to write the book al-Ihyaa in al-Quds and finished it in Damascus, however, he wrote it upon the way of the Soofis and did away with the rules of Fiqh in it. For example, regarding effacing of honour and fighting the self, he mentions that a man wished to efface his own honour, so he entered a public bath and put on someone else's clothes, then he put his own clothes on top of them and went out walking slowly so that the people could catch him. So they took them back from him and called him 'The Thief of the Public Baths'.

Mentioning such things as this for followers to learn from is disgusting because it is judged so according to Fiqh. When there is a guardian for public baths and a person steals, his hand is cut off, and it is not permissible for a Muslim to offer an action for which they would be sinful if they did it!

He mentions that a man bought some meat and found that his soul felt shy to carry it to his house, so he tied it round his neck and walked to his house. This is also totally repugnant and there are many similar things for which this is not the place.

I have gathered together the mistakes of the book and called it “A Notification to the Living Regarding the Errors of al-Ihya’”, and I have pointed some of them out in my book Talbees-Iblees!

(Also) what he mentions in the book of marriage that ‘Aa’ishah said to the Messenger ﷺ, “You are the one who claims that you are the Messenger of Allaah!”

That is impossible! Verily the reason for his turning away from the requirements of Fiqh in that which he quotes is that he accompanied the Soofis and regarded their condition to be the goal, and he said, “Indeed I have taken the way from Aboo ‘Alee al-Farmadhee and I followed what he directed me to as regards daily worships and continual dhikr (remembering Allaah) until I passed those difficulties and became burdened with heavy tasks, and I did not attain that which I sought.

And further, there are many, many other scholars of Ahlus Sunnah who have strongly criticized this books and its likes. But Kandalvi takes from it extensively. Is this not a deviation?

And we call all the Muslims to Islaam. Not the Islaam of a group or any Jamah’ or to any personality. But we call you to Islaam where the Messenger of Allaah ﷺ left us. Where the night is like its day. He left us on the straight path but shiataan took us to paths on the left and the right. The shayateen amongst the men and jinn took the Muslims to those crooked path at the head is a bigger devil calling to the fire.

From ‘Abdullaah Ibn Mas’ood (radiyallaahu ‘anhu) who said:

The Messenger of Allaah ﷺ drew a line for us, then he said: “This is the Path of Allaah.” Then he drew lines from it’s right and it’s left, then he said:

**«These are scattered lines, upon each of them is a devil calling to it.»**

Then he read:

**{And verily this is My Straight Path, so follow it and do not follow the other paths because they will separate you from His Path}, [Soorah al-An’aam, aayah 153]”**

– [Related by Nisaa’ee (no. 184) and Ahmad (1/435) and this wording is by him. It is also related by ad-Daarimee (1/67-68) and at-Tabaree in Jaami’ul Bayaan (8/65), it was authenticated by Shaykh Saleem al-Hilaalee in Basaa’ir Dhush-Sharaf (p. 82).]

This is the worst disease that today every Muslim has attached himself to a party or a personality making Taqleed and trading his intellect for no gain. The agenda of the party is placed even

above the Sunnah of Muhammad ﷺ and the word of the leader is final. Anyone opposing it is expelled and ostracized. How can we establish the Sharee'ah of Allaah when we don't even know it. All the groups hate knowledge. They don't call to it and neither do they instruct their followers to seek it. Every group today claims to be working to establish the law of Allaah on earth but each group claims the other to be Jaahil and misguided. How can, in the midst of such multiple parties, groups and sects achieve unity of the Muslims. What is the solution to bringing us into one brotherhood?

Allaah the All Wise has said in the Qur.aan (meaning of which):

**{And hold fast altogether to the rope of Allaah and do not be divided.And remember the favour of Allaah upon you, in that you were once enemies to one another, but He joined your hearts together, so that by His Grace you became brothers}, [Soorah Aali-'Imraan, aayah 103]**

**{Indeed this Ummah of yours is a single Ummah and I am your Lord, so worship Me alone}, [Soorah al -Anbiyaa., aayah 92]**

**{And He has united their (i.e. believers') hearts. If you had spent all that is in the earth, you could not have united their hearts, but Allâh has united them. Certainly He is All-Mighty, All-Wise}, [Soorah Anfal, aayah 63]**

And how is this joining of he hearts to be achieved? What are the means of achieving this miracle that is possible only with Allaah the Most High? By the example of Muhammad ﷺ. And what is said about Muhammad ﷺ?

**{He it is Who sent among the unlettered ones a Messenger (Muhammad) from among themselves, reciting to them His Verses, purifying them (from the filth of disbelief and polytheism), and teaching them the Book (this Qur'ân, Islâmic laws and Islâmic jurisprudence) and Al-Hikmah (Sunnah: legal ways, orders, acts of worship, etc. of Prophet Muhammad). And verily, they had been before in mainfest error}, [Soorah Jumu'ah, aayah 2]**

We can only bring the Muslims together through Tasfiya wa Tarbiya (purification and cultivation) If the Sharee'ah of Allaah can join a hundred hardened tribes 1400 hundred years ago and make them into one brotherhood, why can't the same happen today with hundreds of parties? But this education involves exposing the innovators; their figureheads and their books. It is to warn all Muslims of their deviations so that they save themselves and their families from the evil and return to the Jamaa'ah. The Jamaa'ah that the Sahaba were upon and which today is best embodied by those who are on the Manhaj of the Pious Predecessors and all praise be to Allaah the one worthy of praise.

Following the principles of Tasfiya wa Tarbiya, this is a continuing effort inshAllaah to expose the books of Jamaa'at ut-Tableegh headed by Fadha'il 'A'maal. And I hope that it becomes a source of guidance for any Muslim who reads it. And in the footsteps on the noble Imaam, teacher, defender of the Sunnah, al Barbaharee (d.329H) I use his noble statement that the purpose of writing of these papers is "...perhaps Allaah will bring a confused person out of his

confusion, or an innovator out of his innovation, or a misguided one out of his misguidance and he may be saved through it.”

Reading through Fadha'il Hajj, it is difficult to decide where to start from? From the Taweel of the Sifat of Allaah? Or open teachings of grave worship? The “above the Prophet” status of the auliya? Lies on the Sahaba? Or worshipping the auliya themselves? But as we read we will have some uniformity inshAllaah in the refutations and not an unorganized mess.

Before we actually dive into Fahdail Amaal let us take heed from the following pure narrations:

Abu Hurayrah (radhi-yallaahu ‘anhu) narrates that the Messenger of Allaah ﷺ said:

**«It is sufficient to render a man a liar that he narrates everything he hears.»** [Reported by Muslim]

And he also narrated from Allaah's Messenger ﷺ:

**«There will come at the end of time, Dajjaals, Liars, who will come to you with ahaadeeth that neither yourselves nor your forefathers will have heard of. So beware and beware of them, lest they cause you to go astray and be put to trial.»** [Saheeh Muslim and Musnad Ahmad, it is Saheeh]

The Open Sanctioning of Grave Worship in Fahda'il 'A'maal.

Zakaria Kandilvi has presented a cocktail of 'Aqeedah in Fadha'il Hajj. He borrowed from the Ashaira shifting to Raafidah then morphing to Soofiya with traces of Qadiyanyiah and finally ending with Hinduism! And protecting is sought with Allaah from all these faces of Kufr. Kandilvi starts with making Taweel of the attribute of the descending of Allaah in the manner of the Ash'arees.

He writes on page 15, Fadha'il Hajj, Volume II:

فائدہ :- اللہ جل شانہ کا قریب ہونا یا نیچے کے آسمان پر اتارنا یا اس قسم کے اور جو مضامین ذکر کئے گئے ہیں ان کی اصل حقیقت تو اللہ جل شانہ ہی کو معلوم ہے کہ وہ ہر وقت قریب ہے۔ اترنے چڑھنے کی ظاہری معنی سے بالاتر ہے۔ علما اس قسم کے مضامین کو رحمتِ خاصہ کے قریب ہونے سے تعبیر فرمایا کرتے ہیں جو مضمون حدیث بالا میں مذکور ہے اس

The issue of Allaah being near or descending or any such type of narrations that are mentioned its knowledge is only with Allaah; He is always near but the apparent meaning that the majority of the scholars have taken is that it is the special mercy of Allaah.

Allaahu Mus'ta'an! Which scholar from Ahlus Sunnah and upon the Manhaj of the Pious Predecessors said this? This is only with the conformity with the wretched 'Asha'irah that they make figurative interpolations of what they refuse to understand of the Sifat of Allaah the Most High and Blessed. They do not stick to the basic principles regarding the attributes of Allaah and argue about what is forbidden. And why has not the statements of the Pious Predecessors quoted on the issue of the descent of Allaah the Mighty and Majestic? Are they lost in history or did Kandalvi chose not to quote them, bringing out the 'Aqeedah of the wretched Ash'arees?

Those who make ta'weel and attribute meanings to the words of Allaah, that they themselves have devised, then they are lying upon Allaah, as they do not know whether Allaah intended that meaning they devised or not! And the way of the Pious Predecessors was to accept the attributes, with their meanings, but negate their likeness to those of the Creation.

Imaam Abul-Abbaas ibn Suraij known as 'ash-Shaafi'ee the second' and he was a contemporary of Al-Ash'aree, said: "We do not speak with Ta'weel (interpretation) of the Mu'tazilah, the Ash'arees, the Jahmiyyah, the apostates, the anthropomorphists (Mujassimah and Mushabbihah), the Karraamiyyah and those who declare Allaah to be like His creation (Mukayyifah – those asking about the modality of His attributes). Rather we accept them [the texts about Allaah's attributes] without interpretation (Ta'weel) and we believe in them without declaring any likeness with the creation (Tamtheel)." Ijtimaa ul-Juyoosh il-Islaamiyyah (p.62)

It will be beneficial to know the statements of our Pious Predecessors regarding this matter their consensus.

Al-Waleed Ibn Muslim (d.194H) – rahimahullaah – said:

I asked Maalik, al-Awzaa'ee, Layth Ibn Sa'd and Sufyaan ath-Thawree – rahimahumullaah – concerning the reports related about the Attributes, so they all said: Leave them as they are, without asking how. [Related by al-Aajurree in ash-Sharee'ah (p. 314), al-Bayhaquee in al-Asmaa' was-Sifaat (p. 453) and also in al-I'tiqaad (p. 118) and the chain of narrators is hasan.]

Imaam Ahmad Ibn Hanbal (d.241H) – rahimahullaah – said:

These ahaadeeth should be left as they are... We affirm them and we do not make any similitude for them. This is what has been agreed upon by the Scholars. [Related by Ibnul-Jawzee in Manaaqibul-Imaam Ahmad (p. 155-156)]

Imaam at-Tirmidhee (d.279H) – rahimahullaah – said:

It has been stated by more than one person from amongst the People of Knowledge about such ahaadeeth, that there is no tashbeeh (resemblance) to the Attributes of Allaah, and our Lord – the Blessed, the Most High – descends to the lowest heavens every night. So they say: Affirm these narrations, have faith (eemaan) in them, do not deny them, nor ask how. The likes of this has been narrated from Maalik Ibn Anas, Sufyaan ath-Thawree, Ibn 'Uyaynah and 'Abdullaah Ibnul-Mubaarak, who all said about such ahaadeeth, "Leave them as they are, without asking how." Such is the statement of the People of Knowledge from Ahlus-Sunnah wal-Jamaa'ah. However,



the Jahmiyyah oppose these narrations and say: This is tashbeeh! However, Allaah – the Most High – has mentioned in various places in His Book, the Attributes of al-Yad (Hand), as-Sama' (Hearing) and al-Basr (Sight) – but the Jahmiyyah make ta'weel of these aayaat, explaining them in a way, other than how it is explained by the People of Knowledge. They say: Indeed, Allaah did not create Aadam with His own Hand – they say that 'Hand' means that Power of Allaah. [Sunanut-Tirmidhee (3/24)]

And the narrations are numerous.

Coming back to our topic of grave worship, Kandalvi stated 80 years ago in very explicit words the virtues and benefit of grave worship of grave worship. Not just the grave of the Prophet ﷺ but the grave of any wali. But the sanctioning required the prerequisite of labeling great virtue and honour on the graves of the auliya in general Prophet in particular. So the fabrication machines of Deobandh go into overtime and come out with the following:

Fadha'il Hajj, Page 138:

۱۴: حبيبِ نبیؐ حضورِ امیرِ نظر پر ہے تو عظمت و معیت اور حضور کی علو شان کا استحضار کر  
اور یہ سوچے کہ اس پاک قبۃ میں وہ ذاتِ اقدس ہے جو ساری مخلوقات سے افضل ہے، انبیاء  
کی سردار ہے، فرشتوں سے افضل ہے، قبر شریف کی جگہ ساری جگہوں سے افضل ہے جو حصہ  
حضور کے بدن مبارک سے ملا ہوا ہے وہ کعبہ سے افضل ہے عرش سے افضل ہے، کرسی سے  
افضل ہے حتیٰ کہ آسمان و زمین کی ہر جگہ سے افضل ہے (باب

When you see the green dome then it should be with awe and reverance and you should take care of the honour of the Huzoor and reflect that in that pure dome is he who is the best of creation, leader of the Prophets and virtuous the angels. The place of the holy grave is superior than any other place and that place which touches the holy body of the Huzoor is superior to the Ka'bah, superior to the Arsh, superior to the Kursi in fact superior than everything in the heavens and earth.

Did Kandalvi leave anything? In his extreme and false exaggeration of the grave of the Prophet he did not even spare the Arsh and Kursi of Allaah the Most High. Indeed the Allaah and his Messenger ﷺ are free from what they say.

Now that Kandalvi established the merit of the grave the only thing that remained was to worship there and make pilgrimage to the grave of the Prophet ﷺ. But the poor and ignorant mass of the Subcontinent and elsewhere would not waste their life savings on a lifeless prophet. Nay, when the Ummah of Muhammad leave the narrations stupidity and humiliation is placed upon them. The people want a Prophet who is alive. So enter the Shaikh al Hadith Kandalvi and his books!

On page 144, Fadha'il Hajj:

علامہ قسطلانی مواہب میں لکھتے ہیں کہ حضور اقدس صلی اللہ علیہ وسلم کے ساتھ ادب کا وہی معاملہ ہونا چاہیے جو زندگی میں تھا اس لئے کہ حضور اپنی قبر میں زندہ ہیں (شرح مواہب)

Allamah Qastalaani writes in Muwahib that you should present yourself to the Prophet proper conduct such that was due to him in his lifetime because the Prophet is alive in His grave.

What kind of heresy is this? The Prophet ﷺ alive in his grave? Are we to believe Kandalvi and conclude that the Sahaba of the Messenger of Allaah ﷺ buried him alive? Was the historic speech of Abu Bakr (radhi-yallaahu 'anhu) mere jest? When he, Abu Bakr (may Allaah be pleased with be) said that whoever worships Muhammad then Muhammad is dead was a figure of speech and mockery? And Kandalvi wants us to believe in an 'aqedah diametrically opposite to that of the Noble Sahaba?

Allaah the Mighty and Majestic said in the Qur'aan (meaning of which):

**{And we granted not to any human being immortality before you (O Muhammad), then if you die would they live forever? Everyone is going to taste death, and We shall make a trial of you with evil and with good. And to Us you will be returned}, [Soorah al-Anbiya., Aayaat 34-35]**

And,

**{Verily, you (O Muhammad) will die, and verily, they (too) will die}, [Soorah Az-Zumar., aayah 30]**

The Prophets are alive in their graves but this is the life of the Barzakh that we do not know about. The hands of the Prophets do not come out of their graves, they cannot hear us, they cannot rescue us from harm or any other nonsense that Fadha'il 'A'maal records in this regard.

But this is not the end to open preaching of grave worship. Furthermore, a complete manual is presented in explicit detail on how to present yourself to the grave of a "wali."

On page 141, Fadha'il 'A'maal, Fadha'il Hajj, Volume II:

۲۷: جب کسی قبر پر حاضری ہو تو میت کے پاؤں کی طرف سے جلے تاکہ میت کو اگر حق تعالیٰ تہانہ آنے والے کا کشف عطا فرمائے تو دیکھنے میں سہولت ہے اس لئے کہ جب میت قبر میں دائیں کروٹ لیٹی ہے تو اس کی نظر قدموں کی طرف ہوتی ہے اگر کوئی سر ہانے کی جانب سے آئے تو میت کو دیکھنے میں تعب اور مشقت ہوتی ہے (فتح القدیر) اسی ضابطہ کے موافق

When you visit anyone's grave, you should proceed from the direction of the feet because if Allaah has given the dead the power of Kashf then it is easy for him to see you because when the dead turns to his right in his grave then his sight falls towards your feet. And when anyone approaches the grave from the head side of the dead then the dead has trouble and difficulty in seeing you.

Astaghfirullah! What kind of 'aqeedah is this? If we are to believe in Kandalvi, then would it be permissible to bury a wali alive? The only example of burying alive we know is that of the Arabs at the time of Ignorance. And today this practice is still found alive in Fadha'il 'A'maal. And how many brothers who are in Jamaa'at ut-Tableegh have buried their loved ones alive?

And for that matter, is Kandalvi alive in his grave?

There is not a single authentic narration found in any reliable books that state of any wali being alive in his grave and looking at the visitors of his tomb. And Kandalvi, who was given very lofty title such as "Knower of Allaah", "Pivot of the world" and "Shaikh al-Hadith" did not even know the authenticity of such incidents or was it that he did not care? Another question of the Tableeghi Jamaa'at.

So far what Kandalvi has sought to prove is the high merit and value of visiting graves and that the Prophet ﷺ and the auliya are alive in their graves and they see and listen to the visitor. The objectives of the school of Deobandh and Kandalvi will not be complete up until they cheat the unsuspecting Ummah into grave worship completely. And this would require worshiping and supplicating at graves. Since the Prophet ﷺ and the noble Pious Predecessors have always opposed this heresy, there was no option left but to lie. And lie they did. They lied on the Sahaba and the Messenger and ridiculed them to satisfy their lust for shirk and Allaah's curse be upon the liars.

So Kandalvi fabricates on page 176-177, Fadha'il Hajj:

۳۵۔ حضرت عائشہؓ فرماتی ہیں کہ جب میرے والد حضرت ابو بکر صدیقؓ بیمار ہوئے تو یہ وصیت فرمائی کہ میرے انتقال کے بعد میری نعش روضہ اقدس پر لیجا کر عرض کر دینا کہ یہ ابو بکر ہے آپ کے قریب دفن ہونے کی تمنا رکھتا ہے۔ اگر وہاں سے اجازت ہو جائے تو مجھے وہاں دفن کر دینا اور اجازت نہ ہو تو یقین میں دفن کر دینا چنانچہ آپ کے وصال کے بعد وصیت کو موافق جنازہ وہاں لے جا کر قبر شریف کے قریب ہی عرض کر دیا گیا وہاں سے ایک آواز یہیں آئی آدمی کہنے والا کوئی نظر نہیں آتا تھا کہ اعزاز و اکرام کے ساتھ اندر لے آئے حضرت علیؓ فرماتے ہیں کہ جب حضرت ابو بکر صدیقؓ کے وصال کا وقت قریب ہوا تو مجھے اپنے سر ہانے بٹھا کر فرمایا کہ جن ہاتھوں سے تم نے حضور اقدس صلی اللہ علیہ وسلم کو غسل دیا تھا ابھی ہاتھوں سے مجھے غسل دینا اور خوشبو لگانا اور مجھے اس حجرہ کے قریب لیجا کر جہاں حضورؐ کی قبر ہے اجازت مانگ لینا اگر اجازت مانگنے پر حجرہ کا دروازہ کھل جائے تو مجھے وہاں دفن کر دینا ورنہ مسلمانوں کے عام قبرستان (بقیع) میں دفن کر دینا۔ حضرت علیؓ فرماتے ہیں کہ جنازہ کی تیاری کے بعد سب پہلے میں آگے بڑھا اور میں نے جا کر عرض کیا یا رسول اللہؐ یہ ابو بکر یہاں دفن ہونے کی اجازت مانگتے ہیں تو میں

فضائلِ حج

۱۷۷

عکسی

نے دیکھا کہ ایک دم حجرہ کے کواڑ کھل گئے اور ایک آواز آئی کہ دوست کو دوست کے پاس بچا دو۔ علامہ سیوطیؒ نے یہ قصہ ان کی بکری میں ان دونوں کو ذکر کیا ہے۔ محمد ثناء جنتیت سے اس

Hadhrat Ayesha said that when my father Hadhrat Abu Bakr was ill he willed that after his death his body should be taken to the grave of the Prophet ﷺ and should be said that here is Abu Bakr and he wishes to be buried next to you. If you receive permission from there then bury me there and if not then bury me in Baqee'. Therefore, after the death of Abu Bakr and according to his will his funeral procession was taken towards the grave of the Prophet ﷺ and permission was sought. Then we heard a voice from inside and there was no speaker in sight. The voice said, Send him in with honour and dignity.

Hadhrat Ali said that when the time of death approached Hadhrat Abu Bakr he called me to his side and said, 'Wash me with the hands with which you washed the Prophet and apply on me perfume and take me to his room and ask for his permission. If upon asking his permission the doors of the room open then bury me there and if not then bury me in the common graveyard of the Muslims.'

Hadhrat Ali said that after the preparations of the funeral I was the first one to step forward and ask the Prophet that Abu Bakr wants your permission to be buried here. I then saw that the doors of the room where the Prophet is buried flung open and a voice said, 'Send the friend to the friend.'

Let all Muslims know that the above is a lie and is not found in any authentic collections of ahadeeth. Rather, such enormous lies can only come from Tableeghi Jamaa'at who were rightfully called the Soofis of the era by the Muhaddith al-Albaanee (d.1420H). Kandalvi has not even spared the most noblest of the Sahaba and ascribed wholesale shirk to them. He wants the Muslims to believe that even the companions held the 'aqeedah that the Messenger of Allaah ﷺ listens to us from his grave!? And far removed are the Noble Companions (may Allaah be pleased with all of them). Kandalvi only wants to sanction his filthy and perverse 'aqeedah of grave licking and to do that he abused and lied on the companions. A great crime indeed!

There are hundreds of other instances of grave worship in Fadha'il Hajj (should be called Fadha'il Quboor wa Shirk al-Ibaadah). But there are other points of false 'Aqeedah that are to be exposed. We shall, inshAllaah, mention them in brief so that the reader can be warned from such lies and disown himself from the Tableeghi Jamaa'at forever.

1) A Soofi prays at the Prophet's grave and is forgiven all his previous and future sins. (page 162, Fadha'il Hajj)

۴۔ حضرت حسن بصری فرماتے ہیں کہ حضرت عائشہ صدیقہ کبریٰ رضی اللہ عنہا نے فرمایا کہ میں نے نبی کریم ﷺ کو اپنے گھر میں دفن کیا تھا کہ بے ضرورت کسی سے بات نہیں کی، جب حضور اقدس صلی اللہ علیہ وسلم کی قبر اظہر پر حاضر ہوئے تو اتنا ہی عرض کیا کہ اے اللہ ہم لوگ تیرے نبی کی قبر شریف کی زیارت کو حاضر ہوئے تو ہمیں نامراد واپس نہ بھیج، میری ایک آواز آئی کہ ہم نے تمہیں اپنے محبوب کی قبر کی زیارت نصیب ہی اس لئے کی کہ اس کو قبول کریں۔ جاؤ ہم نے تمہارے اور تمہارے ساتھ جتنے حاضرین ہیں سب کی مغفرت کر دی (رزقانی علی المواہب، بعض اوقات الفاظ چلتے ہیں کہ یہ مختصر ہوں جبہ اخلاص سے نکلتے ہیں تو وہ سیدھے پہنچتے ہیں۔

2) All the Prophets, Pious Predecessors and the auliya use the Wasila of the Messenger of Allaah ﷺ in their supplication.

ہیں کہ حضور کے ساتھ توسل کرنا سلف صالح کا طریقہ رہا ہے اور انبیاء اور اولیاء نے حضور کے وسیلہ سے دعا کی ہے۔ حاکم نے روایت نقل کی ہے اور اس کو صحیح بتایا ہے کہ جب حضرت آدم



### 3) The 'Aqeedah of Auliya worship

The belief of hero worship is totally from the pagans and Shaitaan first deceived the Ummah of Adam ﷺ by coercing them into making images of righteous people, remembering them in their gatherings and later worshipping them. The pagan Romans used to worship their emperors, the Magians their kings, Hindus still worship heroes and heroines of their mythical folklore (and also worshipping their private parts). So Kandalvi, not finding the worship of Allaah sufficient, creates Pirs in His books who do not even have a name and to them he gives the attributes of Allaah. But this would again require some "Fadha'il" or virtues to be labeled on such auliya. They had to be so miraculous, so awesome and so noble that even the Prophets of Allaah are humbled before them! They must possess the attributes so noble and so high which belong to Allaah alone! Their station must also be superior to the Prophets and angels and the companions! In short they must be so awesome, so stupendous that they demand unrestricted awe, love and finally worship! And with no hesitation this is what we find in Fahdail Amaal.

Fadha'il Hajj, page 164, Fadha'il 'A'maal Vol I:

۹۔ ابدال میں سے ایک شخص نے حضرت خضرؑ سے دریافت کیا کہ تم نے اپنے سے زیادہ مرتبہ والا بھی کوئی ولی دیکھا؟ فرمانے لگے ہاں دیکھا ہے۔ میں ایک مرتبہ مدینہ طیبہ میں رسول اللہ صلی اللہ علیہ وسلم کی مسجد میں حاضر تھا میں امام عبد الرزاق محدث کو دیکھا کہ وہ احادیث سنارہے ہیں اور جمع ان کے پاس احادیث سن رہا ہے۔ اور مسجد کے ایک کونہ میں ایک جوان گھٹنوں پر سر رکھے علیحدہ بیٹھا ہے۔ میں نے اس جوان سے کہا تم دیکھتے نہیں کہ جمع حضور اقدس صلی اللہ علیہ وسلم کی حدیثیں سن رہا ہے۔ تم ان کے ساتھ شریک نہیں ہوتے؟ اس جوان نے نہ تو سر اٹھایا نہ میری طرف التفات کیا اور کہنے لگا کہ اُس جگہ وہ لوگ ہیں جو رزاق کے عہد سے حدیثیں سنتے ہیں یہاں وہ ہیں جو خود رزاق سے سنتے ہیں نہ کہ اس کے عہد سے۔ حضرت خضرؑ نے فرمایا اگر تمہارا کہنا حق ہے تو بتاؤ کہ میں کون ہوں؟ اس نے اپنا سر اٹھایا اور کہنے لگا کہ اگر فرماست صحیح ہے تو آپ خضرؑ ہیں حضرت خضرؑ فرماتے ہیں۔ اس سے میں نے جانا کہ اللہ جل شانہ کے بعض ولی ایسے بھی ہیں جن کے عکس مرتبہ کی جیسے میں ان کو نہیں پہچانتا۔ حق تعالیٰ شانہ ان سے راضی ہوا اور ہم کو بھی ان سے نفع پہنچائے آمین (روض)

One person asked Khidr that, "Have you ever seen any wali who is better than you?" Khidr replied, "Yes, I have. I once visited the mosque of the Prophet. I saw Imaam Abdur Razzaq Muhaddith and he was teaching ahadith. The crowd and I listened to the ahadith from him. In one corner of the masjid there was a youngster sitting who had kept his head between his knees away from the crowd. I said, Do you not see that ahadith of the Prophet are being taught? Why don't you also attend the circle? He neither lifted his head nor did he look at me and said, "In

that place are those who listen to ahadith from the slave of Razzaq and here are those who listen to ahadith from the Razzaq!” Hadhrat Khidr said that, “If you are indeed speaking the truth then tell who am I? He raised his head and said that, “If I am not mistaken, then you are Khidr.” Hadhrat Khidr then said, “From this I came to know that there are such wali of Allaah whom even I cannot recognize.”

Allaahu Akbar! The pir (please notice that he has no name, no history and no background whatsoever. Just wild imaginations of Tableeghi Jamaa’at) in the above fable did not even raise his head and answered the questions of Khidr! And he listens to the Hadith from Allaah? The revelations comes down upon him? If Mirza Ghulam Qadiani makes such a claim all the scholars of Deobandh label him a kafir but what about the Kufr that is in their own books? To this Pir is attributed the knowledge of the unseen and kalam with Allaah. He has been raised to the status of Moosa and even more. He has been portrayed superior to Khidr (alayhi salaam)! Khidr? To whom Moosa (alayhi salaam) himself was sent by Allaah the Most High to seek knowledge?

To one who adheres to the way of the Pious Predecessors, who follows the ‘aqeedah and understanding of the Sahabah, the above passage is just a pathetic laughable lie but to the ignorant Tableeghi such wali demands utmost respect, honour and reverence. But the poor Muslims who is being deceived by the Tableeghi Jamaa’at does not even realize that such a wali never existed except in the imagination of the Sufis of Deobandh and brought to life in Fadha’il A’maal.

But this was not enough to throw the ignorant Muslim into worshipping the creation. The elite of the Tableeghi Jamaa’at needed some more spice to make the auliya all the more colourful. So the complete and absolute and independent knowledge of ghaib is attributed to the Pirs of Fadha’il A’maal.

On page 241, Fadha’il Hajj, Kandalvi writes:

۲۱: حضرت ابو سعید خدریؓ فرماتے ہیں کہ میں مسجد حرام میں گیا تو میں نے ایک فقیر کو دیکھا کہ اس پر دوپٹے ہوئے کپڑے ہیں، اور لوگوں سے سوال کر رہا ہے میں نے اپنے دل میں سوچا کہ ایسے ہی لوگ آدمیوں پر بوجھ ہوتے ہیں، اس نے میری طرف دیکھا اور یہ آیت پڑھی **وَعَلَّمَكَ مَا فِي أَنْفُسِكُمْ فَاحْذَرُوا** (نورہ ۲۰۶) ترجمہ: اس کا یقین رکھو کہ اللہ جل شانہ جانتا ہے اس چیز کو جو تمہارے دلوں میں ہے میں نے اس سے ڈرتے رہا کرو، ابو سعید کہتے ہیں کہ میں نے اپنے دل میں اپنی بدگمانی سے توبہ کی تو اس نے مجھے آواز دی اور یہ آیت پڑھی **وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَعْفُو عَنِ السَّيِّئَاتِ** (شوریٰ، ۴۰) ترجمہ: اور وہ ایسی پاک ذات ہے جو اپنے بندوں کی توبہ قبول کرتا ہے اور تمام گناہوں کو معاف کر دیتا ہے (درویش)

Hadhrat Abu Sa'eed Khazaz said,"I once visited the Masjid al-Haram and saw a Fakir. He had two old and tattered pieces of cloth on his body and was begging the people. I thought in my heart that such are the ones who become a burden on the people. He looked at me and recited the ayat "Know that Allaah knows what is in your hearts so beware" Abu Sa'eed then said that I repented upon the evil thought that had arisen in my heart. The fakir then called out to me and recited "He is the one who accepts the repentance of His slaves and forgives all sins".

What is being said here is that this Pir knows all the thoughts that arise in a person's heart. He has a share in the knowledge of the unseen. In very clear terms the 'Aqeedah of the Shi'a, the Qadiani and the Hindu is being propagated.

Verily Allaah the Most High has said in the Quraan(meaning of which):

**{And with Him (Allaah) are the keys of the Ghayb (all that is hidden), none knows them but He}, [Soorah al-An'am, aayah 59]**

**{Say: None in the heavens and the earth knows the Ghayb (Unseen) except Allaah, nor can they perceive when they shall be resurrected}, [Soorah an-Naml, aayah 65]**

**{Say (O Muhammad): I have no power over benefit or hurt myself except Allaah wills. If I had the knowledge of the Ghayb (Unseen), I should have secured myself an abundance of wealth and no evil should have touched me. I am but a warner, and a bringer of glad tidings unto people who believe}, [Soorah al-A'raaf, aayah 188]**

But the last lie, the one remaining fabrication that will confirm the lordship of the auliya of Jamaa'at Tableegh is that they should be free from any need whatsoever. They should be also free and independent of Allaah Himself! May the curse of Allaah the All Powerful be on the liars.

So on page 290, Fadha'il Hajj:

امام غزالیؒ نے لکھا ہے کہ تیسرا درجہ جو سب سے اعلیٰ ہے وہ یہ کہ اللہ جل شانہ کے ساتھ ایسا ہو جائے جیسا کہ مردہ نہلانے والے کے ہاتھ ہیں کہ اس کی اپنی کوئی حرکت رہتی ہی نہیں یا اسی درجہ پر پہنچ کر اللہ جل شانہ سے مانگنے کا بھی محتاج نہیں رہتا وہ خود ہی بلا

Imaam Ghazali says that the third level (of Tawakkul) which is the most highest is that a person remains such with Allaah like a dead in the hands of its washers. He has no action of his own. He reaches on such a level that he is no longer required to ask anything from Allaah.

If we are to believe Kandalvi for a fraction of a second then that will negate all the attributes of Allaah the Most High. It will negate the attribute of Allaah being All Knowing because the auliya of the Tableeghis also have a share in that. It will negate the attribute of Allaah being the Sustainer of the Universe because there are such individuals according to Kandalvi who sustain themselves and have no need of Allaah. It will negate the attribute of Allaah being the Ever Living because the Pirs of Fadha'il 'Amaal do not die (as we will read later). It will throw us into that pit of absolute Kufr that even the Arabs of Jaahiliyaa did not reach. Even they believed that



Allaah was the Creator and the Sustainer. As such 'aqeedah has murdered nations of the Muslims and hundreds of millions of Muslims are being deceived, it will deprive a Muslim of what he values the most-his pure Tawheed. Such is the price of cooperating and joining hands with the Tableeghi Jamaa'at.

Strange! The Messenger of Allaah ﷺ was sent to take out mankind from the worship of false gods and to worship Allaah alone. To take out man from worshipping the creation, to take out man from worshipping man. But Kandalvi and all of Jamaa'at Tableegh takes a person from worshipping Allaah and makes him worship the dead Pirs! May Allaah the All Powerful hasten the destruction of the Tableeghi Jamaa'at.

#### 4) Deadless in Deobandh

The Hindu belief of Karma and the Buddhist belief of Mokti are quite the same. It means when a man dies, he does not die! That is, he is instantly reborn in another form. This cycle will continue until he hoards enough good deeds to get himself freed from this birth-rebirth process. So a man can be donkey in one life and a king in the next or a brick in the next or a woman in the other. But the main point is that there is no after life. No Munkar Nakir, no Day of Judgement and no Hellfire or Paradise. In a layman's words, death is not dying. It is reliving.

This is only a brief explanation of such mythical pagans. But the Tableeghi Jamaa'at has been propagating such beliefs to the unsuspecting Muslims for the last 80 years. The fabulous Sufis of India under the influence of centuries of Hinduism and Buddhism came up with some very interesting yet pagan beliefs. And for the first time in the History of Sufism in the subcontinent these naked beggars who performed all sorts of depraved acts with animals and young boys in public preached their fantasies under the guise of Sunnah. Today their unholy alliance with the Shaitaan is known to all Muslims as the Jamaa'at at-Tableegh.

Before we proceed, we should remind ourselves about death and what Allaah the Most High has said (meaning of which):

**{And we granted not to any human being immortality before you (O Muhammad), then if you die would they live forever? Everyone is going to taste death, and We shall make a trial of you with evil and with good. And to Us you will be returned}, [Soorah al-Anbiya. Aayaat 34-35]**

**{Verily, you (O Muhammad) will die, and verily, they (too) will die}, [Soorah Az-Zumar, aayah 30]**

**{Muhammad is no more than a Messenger, and indeed (many) Messengers have passed away before him. If he dies or is killed, will you turn back on your heels (as disbelievers)? And he who turns back on his heels, not the least harm will he do to Allaah, and Allaah will give reward to those who are grateful}, [Soorah Aal-'Imraan, aayah 144]**

Kandalvi, the "Shaikh al-Hadith" wrote on page 271-272, Fadha'il Hajj, Fadha'il Amaal Vol I:

۵۵: حضرت ابو سعید خزاز فرماتے ہیں کہ میں مکہ مکرمہ میں تھا، ایک مرتبہ باب  
بانی شہبیر سے گزرا تھا کہ میں نے ایک نوجوان کی نعش رکھی ہوئی دیکھی جو نہایت حسین  
چہرہ والا تھا، میں نے جو اس کے چہرہ کو غور سے دیکھا تو وہ تبسم کرتے ہوئے کہنے لگا ابو سعید  
علی ۲۷۲ فضائل حج

نہیں معلوم نہیں کہ مشتاق مرتے نہیں، بلکہ وہ زندہ ہی رہتے ہیں، اگرچہ ظاہر میں مرجائیں  
ان کی موت ایک عالم سے دوسرے عالم میں انتقال ہوتا ہے۔

Hadhrat Abu Sa'eed Khazzaz said that, "I once went to Makkah Mukkarrama and passed through the door of Bani Shabbir. I saw the corpse of a young man who had a very beautiful face. I looked at his face carefully to which he replied, "Abu Saeed! Don't you know that lovers do not die? They remain alive, even though they appear to be dead. Their death takes them from one world to another."

This was and is the belief of the elite of Deobandh. The pagan Egyptians had exactly the same beliefs that their pharaohs do not die but transfer from one world to another. Hence they used to mummify them and keep all important items in their caskets. Five thousand years later the pagan belief is still being propagated en masse!

But this is just the tip of the ice berg on the dead-less Pirs of Fadha'il Amaal! There are also such Pirs who even know when and where they are going to die.

On page 272, Fadha'il Hajj, Fadha'il Amaal Vol I:

شیخ ابو یقوب سانسوی فرماتے ہیں کہ میرے پاس ایک مريد مکہ مکرمہ میں آیا اور کہنے  
لگا کہ اے استاد میں کل کو ظہر کے وقت مرجاؤں گا، یہ اشرفی لے لیجئے اس میں سے نصف  
تو قبر کھودنے والے کی اجرت ہے، اور نصف کفن وغیرہ کی قیمت ہے، جب دوسرے  
دن ظہر کا وقت آیا وہ مسجد حرام میں آیا اور طواف کیا اور تھوڑی دور جا کر مر گیا، میں نے  
اس کی تجنیز و تکفین کی، جب اس کو قبر میں رکھا تو اس نے آنکھیں کھول دیں، میں نے کہا، کیا  
مرنے کے بعد بھی زندگی ہے؟ کہنے لگا، ہاں میں زندہ ہوں، اور اللہ جل شانہ کا ہر عاقل  
زندہ ہوتا ہے (روض)

Sh. Abu Yaqoob Sanoosi said, "Once a mureed of mine approached me in Makkah and said, "Ustaadh, I will die tomorrow at the time of Dhuhr. Take these gold coins. Spend half on digging my grave and half on my shroud." On the next day when the time of Dhuhr approached, he entered the masjid, performed the Tawaaf and went to a nearby spot and died! When he was

put into the grave, he opened his eyes!! I asked that Is there a life after death? He replied, “Yes! I am alive and every lover of Allaah does not die.”

The Shi’a ‘Aqeedah: The Imams know when they will die, and they only die by their choice. (Al-Kafi (a book of the Shi’a containing ahadith attributed to the Prophet) p.258)

So if every lover of Allaah never dies, then what is the difference between the mureed and Allaah? Allaah is Hayy and does not die and the mureed does not die. And furthermore, these mureed also know when they die. Allaahu Musta’aan! Where is the Tableegh Jamaa’at taking the Ummah of Muhammad ﷺ?

The Imaam of evil, Ibn Arabee, poisoned with such beliefs said:

The Lord is a slave and the slave is a Lord. I only wish I knew which one was Mukallaf.

As we read investigate further into Fadha’il Amaal, not only are time and death under the exploitation of the Pirs of Sufiya but also the Ka’bah comes to the rescue of certain damsels in distress in Fadha’il Amaal. Yes! Kandalvi did not even spare the House of Allaah from insults and belittlement.

And it is authentically ported in Saheeh al-Bukhaaree and Saheeh Muslim from Abu Hurayrah (radhi-yallaahu ‘anhu) that Dhus Suwaiqatain from Ethiopia will destroy the Ka’bah, stone by stone.

If the Ka’bah cannot save itself from annihilation then how can it grow hands and come to the rescue of women who walk around attracting attention by wearing anklets?

On page 105, Fadha’il Hajj, Fadha’il Amaal Vol I:

موسى بن محمد کہتے ہیں کہ ایک مرتبہ ایک شخص طواف کر رہا تھا نیک رہنما آدمی تھا،  
طواف کرتے ہوئے ایک خوبصورت عورت کے پازیب کی آواز جو طواف کر رہی تھی اس کے  
کان میں پڑی یہ شخص اس عورت کو گھورنے لگا رکن یمن سے ایک ہاتھ نکلا اور اس زبردست  
اس کے تھپڑ مارا کہ آنکھ کل گئی اور بیت اللہ شریف کی دیوار سے ایک آواز آئی کہ ہمارے گھر  
کا طواف کرنا ہے اور ہمارے غیر کو دیکھنا ہے۔ یہ تھپڑ اس نظر کے بدلہ ہے اور اگر آئندہ کوئی اور  
حرکت کرے گا تو ہم بھی زیادہ بدلہ دیں گے (مسامرات)

Moosa bin Muhammad says that once an Ajmee (a non-Arab) person was performing the Tawaaf; was a good and religious man. During the Tawaaf, the sound of the anklets of a beautiful woman fell on his ears. He began to stare at the woman. From the Yemeni Corner a hand emerged and slapped the man as a result of which his eye came out and from the wall of the House of Allaah came a voice saying, “You make Tawaaf of our house and look at our women.

This slap was in return for that look. If you repeat such behaviour again, we will slap avenge you harder.

Where was the hand of the Ka'bah when the Sahaba of the Messenger ﷺ were being tortured? Where was the Ka'bah when filth and camel intestines were put on the back of the Messenger ﷺ? Why did not the Ka'bah grew a hundred hands and save Ibn Zubair? Why did not the Ka'bah mutate into an octopus and destroy every idol that the Mushriks of Makkah had kept therein? Or does the Ka'bah comes only to rescue the women of Fadha'il Amaal? Has the mutation of the Ka'bah stopped? Does it still continue today?

Such are the lies that come out from the fabrication machines in Deobandh! Such stupidity and corruption of 'aqeedah has caused the downfall of the Muslims. Believing in grave worship, hero-worship, associating partners with the Noble names and attributes of Allaah had caused the cow worshipping, monkey supplicating Hindu to gain ascendancy over the Muslims in the sub-continent? And who is to blame for such filthy stupidity? The Jamaa'at Tableegh and their books!

But this is not an end to the insults that the House of Allaah, the House built by Ibraheem ﷺ had to face by the elite of Jammat Tableegh. Not only does the Ka'bah grows hands but sometimes it also pays the great auliya of Fadha'il Amaal greeting visits!?!

Page 111, Fadha'il Hajj, Fadha'il Amaal Vol II:

اور بعض بزرگوں سے نقل کیا گیا  
کہ بہت سے لوگ خراسان میں رہنے والے مکہ سے تعلق کے اعتبار سے بعض ان لوگوں قریب  
ہیں جو طواف کر رہے ہوں، بلکہ بعض لوگ تو ایسے ہوتے ہیں کہ خود کعبہ ان کی زیارت کو جاتا ہے

And it has been reported from certain buzurgs that some people live in Khurasaan but are close to the ones who perform the Tawaaf. And yet there are some to whom the Ka'bah itself goes to visit them...

Astaghfirullah! Why did not the Ka'bah visit the Messenger of Allaah ﷺ and the Noble companions who lived in exile for 10 years in Madinah? Where was the Ka'bah when the Sahaba were turned back empty handed and prevented from performing Hajj? Why did not the Ka'bah come to visit the greatest of the people? And Kandalvi wants us to believe that the Ka'bah visits pathetic Pirs of Sufism? What justice is this?

Indeed, when the Ummah of Muhammad ﷺ left the narrations and the way of the companions, humiliation and stupidity is placed upon them. So much so, anyone calling to Tawheed is labeled a Wahabi, anyone calling to detaching oneself from deviated organizations and parties a Madhkhali and the callers to shirk, bid'ah, grave worship are given the titles of Imaams of guidance and Shaikh al Hadith! What can be more stupidity than this?

#### 4) Jesus Saves!!!! (And so do the Pirs in Fadha'il Amaal)

Have you ever argued with Christian and he will always end the talk with the term “But Jesus Saves” or “Jesus died for us” The auliya portrayed in Fadha'il Amaal do similar things. Not that they will die for you (are you kidding, who will then reap the profits from the tombs and graves?) but they will provide you with heavenly faxes, gush water out of nowhere, perform Hajj naked, and occasionally travel faster than the speed of light. Such are the greats of Deobandh and the entire Tableegh Jamaa'at believes it! (And scientists say that fish have small brains).

Page 232, Fadha'il Hajj:

۵۱۔ حضرت ذوالنون مصریٰ فرماتے ہیں کہ میں نے ایک نوجوان کو کعبہ تشریف  
کے پاس دیکھا کہ دواؤم رکوع سجدے کر رہا ہے میں نے پوچھا کہ بڑی کثرت سے نماز کیج  
رہے ہو، وہ کہنے لگا کہ وہاں کی اجازت مانگ رہا ہوں، اتنے میں میں نے دیکھا کہ ایک  
کاغذ کا پرچہ اوپر سے گرا، اس میں لکھا ہوا تھا کہ یہ اللہ جل شانہ جو بڑی عزت والا بڑی مغفرت  
والا ہے کی طرف سے اپنے سچے شکر گزار بندہ کی طرف سے کہ تو واپس چلا جا اس طرح کہ تیرے  
اگلے پچھلے سب گناہ بخش دیئے گئے (روض)

Hadhrat Dhun Noon Misri said, "I saw a young man near the Ka'bah shareef who was performing much rukoo' and sujud. I asked him why was he praying so much (Sufis not pray so it was strange for this pir). He replied, "I am asking permission to return to my country." I then saw a piece of paper drop from the sky. It was written, "From Allaah the Most Majestic the Most Merciful to His thankful slave that return to your country. All your previous and future sins have been forgiven."

Is this lie even worth a second thought? Who is this young man? Why is not such a great event recorded in any authentic book except Fadha'il Amaal and other books of Sufism? Is this "fax" present? Does such events, paper or books drop out of the heaven still? Or is this just another fabrication to prove the high station of fictitious Pirs? Every Muslim who values his Tawheed will no doubt shun and hate such evil teachings and label it so be from the conspiracy of the Kuffar but to our dismay such evil is recorded with great pride in Fadha'il Amaal; perhaps the most widely read book in the Ummah today.

The above lie reminds me of another liar who also claimed of paper and Allaah. All the Muslims know this liar as the Dajjal of the east, Mirza Ghulam Qadiani. The following story is a stark resemblance and further proof that the fabrications in Fadha'il Amaal are from Qadiyaniyyah and have nothing to do with the authentic Sunnah and Islaam as a whole. The following passage is taken from the book "Ahmadiyyat of True Islaam" by Mirza Bashiruddin.

He (Ghulam Ahmad) saw in a dream that he had prepared a chart which related to some future events in his own life and in the lives of some friends, which he desired God to approve. He then

saw God personified. He placed the chart before Him for His signature. God signed the chart with red ink. Before signing He flicked the surplus ink from the end of the pen with a movement of His Hand. Some drops of ink thus flicked fell on the clothes of the Promised Messiah. A realization of the love and graciousness of God in granting his request filled his eyes with tears and with a slight spasm he woke up. A disciple of his, named Mian Abdullah Sinnouri, who was at that time massaging him, drew his attention to some wet drops of red on his clothes. The Promised Messiah then related the Kashf to him in detail. [Page 86]

I ask every reader that to decide whether the Sunnah is being propagated or Qadiyaniyyah?

This is how the Shayateen amongst the men and Jinn deceive the people. InshAllaah, future studies will expose the already dead and exposed Qadiyaniyyah faith in the light of Qur.aan and Sunnah. But the point of mentioning the above heresy is to explain the similarities in the dreams and visions that both the Pirs of Qadian and Deobandh experience. In both schools of stupidity events that happen in dreams last after the dreams are over. Both claim to be divinely inspired and have something of alleged revelation within them. Tableegh Jamaa'at claims papers drop out of heaven with words of Allaah on them and the Qadiyaniyyah claim Allaah himself writes on papers. Can this be the work of one Devil? Allaah knows best. And far above is Allaah with what the liars attribute to Him. The Most High will avenge His honour on the day when none will talk except whom He allows. With Allaah belongs All Glory and Might.

Coming back to Fadha'il Amaal and Tableeghi Jamaa'at, there is a mention of such a noble Pir who not only sets out for Hajj with nothing but performs it naked! I wonder how many brothers who are fooled by Jamaa'at at-Tableegh have performed the Hajj naked and taken their families, wives and daughters in that state. My advice to them is that not only is it haram to run around the Ka'bah with your awraa exposed (and being the imitation of the early pagan Arabs) but the Saudi authorities also have strict regulations about the attire during Hajj. Please my brothers! The Sunnah explicitly clarifies the clothing one should wear during Hajj and it is certainly not being naked as being propagated by Fadha'il Amaal.

Page 221, Fadha'il Hajj:



حضرت مالکؒ فرماتے ہیں کہ میں نے اس کی گفتگو سُن کر اپنا کُرتہ اس کو دینا چاہا۔ اس نے قبول کرنے سے انکار کر دیا اور کہا، بڑے میاں دنیا کے کُرتے سے ننگار ہنا اچھا ہے، دنیا کی حلال چیزوں کا حساب دینا ہے اور اس کی حرام چیزوں کا عذاب بھگتنا ہے۔

اس کے بعد یہ دعا کی: اے اللہ لوگوں نے قربانیوں کے ساتھ تیرا تقرب حاصل کیا میرے پاس کوئی چیز قربانی کے لئے نہیں ہے سوائے اپنی جان کے، میں اس کو تیری بارگاہ میں پیش کرتا ہوں، تو اس کو قبول کر لے۔ اس کے بعد ایک بیخمار ماری، اور مُردہ ہو کر گر گیا، اس کے بعد غیب سے ایک آواز آئی کہ یہ اللہ کا دوست ہے خدا کا قاتل ہے۔ مالکؒ کہتے ہیں کہ میں نے اس کی بیخبری و تکفین کی اور رات بھر اس کی سوچ میں پریشان اور مُستفکر رہا، اسی میں آنکھ لگ گئی، تو خواب میں اس کو دیکھا، میں نے پوچھا کہ تمہارے ساتھ کیا معاملہ ہوا، کہنے لگے جو شہدار بدر کے ساتھ ہوا، بلکہ اس پر بھی کچھ زیادہ ہوا، میں نے پوچھا کہ زیادہ ہونے کی کیا وجہ؟ کہنے لگے کہ وہ کافروں کی تلوار سے شہید ہوئے تھے اور میں عشقِ مولیٰ کی تلوار سے (درِ جن)

Hadhrat Malik after listening to his talk offered him his Kurta but he refused and said that it is better to stay naked than to wear the clothing of this world. You will have to answer for the Halal things of this world and receive punishment for the haram. After that he made a dua, "O Allaah! With sacrificing the Udhiyah your nearness is achieved. I do not have any thing except my life. I present it in your domain. Please accept it." After that, he uttered a scream and died. Then came a voice from the ghaib saying, "He is the friend of Allaah." Malik said that the whole night I was thinking about him. I then saw him in my dream. I asked him "How were you judged?" He said, "Like the martyrs of Badr, and even better." I asked, "How?" He replied, "They were martyred by the swords of the Kuffar and I by the sword of the love for Maula.

This is the love Kandalvi and Jamaa'at Tableegh had for their Pirs. They loved them and adored them even more than the martyrs of Badr. And who is this Pir? Nameless, dateless, clothless, suicidal and insane. What was this voice from ghaib? Are we to believe that Allaah the Most High took a naked and suicidal Sufi for his friend? Why was there no voice heard for martyrs of Uhud? What kind of miracles are these that only happen to the elite Sufis and not to the most Noble Companions?

All the Prophets, their companions and scholars died or were murdered unjustly, why was there no voice from the heavens, why did not any paper or book drop from the sky and attest to their wilaya or is this prestige reserved for the Pirs in Sufiya only? Who are more deserving of receiving such extraordinary and miraculous help? The Prophets or nameless and naked Pirs? Again, my Muslim brother and sister should reflect on the insanity and extremism being openly preached in Fahdail Amaal. The extremism in Adab and awe finally led to worship!

Tableegh Jamaa'at in reality have no love for the Messenger of Allaah ﷺ and his companions. They only love and adore their auliya who are lost in history and are most often figures of imagination by the authors of their books.

There are still other insults to the intellect that are to be found in Tableeghi Nisaab, better known as Fadha'il Amaal (officially banned in Saudi Arabia, alhamdulillah), such as:

1) A Pir by the name of Moosa Darir travels 2700 miles in a part of a night to pray Fajr in Makkah. (Even the F-16 Falcon cannot travel this fast, page.233, Fadha'il Hajj)

انہی لوگوں کے دیکھنے کے واسطے میرا یہاں قیام ہے، میں نے ان میں سے ایک صاحب کو دیکھا جن کا نام مالک بن قاسم جہلی تھا۔ وہ آئے اور ان کے ہاتھ میں سے گوشت کی خوشبو آ رہی تھی میں نے کہا کہ تم شاید ابھی کھانا کھا کر آئے ہو، کہنے لگے استغفر اللہ! میں نے تو ایک ہفتہ تک کچھ نہیں کھایا، البتہ اپنی والدہ کو کھانا کھلا کر آیا ہوں، مادرِ جلدی اس لئے کی تاک کہ مکر میں صبح کی نماز میں شرکت کر لوں، بعد اللہ کہتے ہیں کہ جہاں سے مالک آئے تھے اس جگہ کا اور مکہ مکر کا نو سو فرسخ کا فاصلہ ہے (ایک فرسخ تین میل کا ہوتا ہے، تو ستائیس سو میل ہوئے)

2) Khidr feeds "Baquilla" (a type of food) to a wandering Sufi in a jungle. (page. 245)

۲۶: ایک بزرگ کہتے ہیں کہ میں حجاز کے جنگل میں کئی دن تک اس حالت میں رہا کہ کچھ نہ کھایا، ایک دن میرا دل روٹی اور گرم گرم باقلا (عرب کا مشہور سالن، بوسے کی قسم کا ہوتا ہے) کو چاہا، میں نے سوچا کہ میں جنگل بیابان میں ہوں، اور یہاں سے عراق تک کی مسافت بہت دور ہے، یہاں گرم گرم باقلا کہاں میں اسی سوچ میں تھا کہ ایک بدو آواز لگاتا ملا، بے لور روٹی، گرم باقلا، میں اس کی طرف بڑھا، میں نے پوچھا گرم ہے؟ کہنے لگا ہاں ہے، اور اپنی لنگی بچھائی اس پر روٹی اور گرم گرم باقلا رکھا، اور کہا کہ لو کھاؤ، میں نے کھایا، کہنے لگا اور کھاؤ، میں نے اور کھایا، پھر تیسری مرتبہ اس نے تقاضا کیا، میں نے اور بھی کھایا، پھر چوتھی مرتبہ اس نے جب تقاضا کیا تو میں نے اس سے پوچھا کہ اس ذات کے حق کی قسم جس نے مجھے میرے لئے اس جنگل بیابان میں بھیجا تو مجھے یہ بتا کہ تو کون ہے کہنے لگے کہ میں خضر ہوں، یہ کہہ کر وہ غائب ہو گئے (روض)

3) A mureed who was did not eat for 40 days supplicates to Junaid Baghdadi in the Jungle for water and is granted his wish. (page. 242-243, Fadha'il Hajj, Fadha'il Amaal, Vol II)



۲۳۔ ابو عبد الرحمن خفیفؒ کہتے ہیں کہ میں حج کے ارادہ سے چلتا ہوا بغداد پہنچا اور میرے دماغ میں صوفیانہ گھمنڈ تھا، یعنی عقیدت کی پگھلی، مجاہدہ کی شدت اور اللہ کے ماسومی کو پس پشت ڈال دینا، میں نے چالیس دن تک کچھ نہیں کھایا نہ پیا اور حضرت جبینہؒ بغدادی کی خدمت میں بھی حاضر نہ ہوا، اور میں ہر وقت با وضو رہتا، اسی حالت میں بغداد سے بھی چل دیا، میں نے جنگل میں ایک کنویں پر ایک ہرنی کو پانی پیتے دیکھا، مجھے بھی پیاس شدت کی لگ رہی تھی، جب میں کنویں کے قریب پہنچا تو وہ ہرنی مجھے دیکھ کر چلی گئی اور کنویں کا پانی جو سن تک آ رہا تھا اور ہرنی اس سے پی رہی تھی وہ بھی کنویں کے اندر نیچے اتر گیا، میں آگے چل دیا۔ اور میں نے عرض کیا، اے میرے سردار میری قدر تیرے یہاں اس ہرنی کے برابر بھی نہیں، تو میں نے اپنے پیچھے سے ایک آواز سنی وہ یہ تھی کہ ہم نے تیرا امتحان کیا تھا تو نے صبر نہ کیا (شکوہ شروع کر دیا) جا کنویں پر لوٹ جا، ہانی پی لے ہرنی بغیر پالہ

اور رستی کے آئی تھی تیرے پاس پالہ بھی تھا رستی بھی تھی۔ میں جب کنویں پر لوٹا تو وہ لبرز تھا میں نے اپنا پالہ بھر لیا، اسی میں سے میں پانی بھی پیا اور وضو بھی کرتا رہا، مگر وہ پانی ختم نہ ہوا یہاں تک کہ میں مدینہ طیبہ پہنچ گیا اسس کے بعد حج سے فارغ ہو کر حبش میں بغداد پہنچا اور جامع بغداد میں گیا، تو حضرت جبینہؒ کی نظر مجھ پر پڑی، طرف نے لگے کہ اگر تو صبر کرتا تو پانی تیرے قدموں کے نیچے سے اُبلنے لگتا۔

Such are the paganistic beliefs contained in Fadha'il Amaal. It has retarded the Muslims en masse, murdered whole nations of Islaam, have cast the evil cloud of shirk and grave worshipping over no less than 200 million Muslims worldwide. It has divided the hearts of the Muslim and instead of guiding the Muslim to the Qur.aan and pure Sunnah, it attaches them to some ignorant personality, making taqleed of him and taking him as absolute authority in all affairs of life. This is the book, Fadha'il Amaal, the book that another Hizb, Ihya Turaath and in particular the Urdu section in Kuwait openly claimed it is fine to take the good and leave the evil from it.

Woe unto you Ihya Turaath! You gather the people under the false garb of the Sunnah and your only aim is to swell your numbers! So you do not have any regard for Sunnah or Tawheed but your only concern is the crowd. And it was the crowd that the callers in Ihya Turaath feared. They feared that it would lessen their number if they spoke out against Jamaa'at Tableegh so they lied and guided them to the worst manual of shirk, bid'ah and Khurafaat that has ever come upon the Ummah in the last 1400 years.

It has given the genitalia worshipping Hindu ascendancy over the Muslim. Fadha'il Amaal and the Tableeghi Jamaa'at have stolen Tawheed and Sunnah from every home replacing it with stories

and fables that resemble those of the Hindu scriptures laden with shirk, bid'ah and Khurafaat. A hundred versions of Islaam exist today. Some fuelled by the Ikhwan al-Mufliseen, others by the likes of Hizb at-Tahreer and Jamaat e-Islaami and some by the likes of Qardawee (the lover of female singers and enticers) and Qutb. The common trait in all these diseases is that they are devoid of Tawheed, Sunnah and the understanding of the Pious Predecessors. Verily they were the best but the people have left them for something inferior. Just like the fornicators in Hell will leave fatty tasty meat for the rotten one, the Muslim Ummah has been given rotten, smelly personalities and books and the pure Sunnah is hidden and suppressed.

Why have we allowed the Tableeghi Jamaa'at and their likes to fool us, to deceive us in the name of prayer and fasting? Why are they getting away by murdering and raping no less than 200 million Muslims worldwide of their 'aqeedah? This is the greatest genocide ever perpetrated against the Ummah. The Tartar murdered and looted but the Tableeghi Jamaa'at murder the Sunnah and steal our Tawheed! Is this not a greater crime? Is it not better that a Muslim is murdered while he is upon sound 'aqeedah than live for even 1 year with Jamaa'at Tableegh and commit the worst form of shirk ever unleashed? Why have we allowed them to play with our noble deen, removing what they feel and adding what they feel?

They have also stolen the children of the Muslim Ummah. Stealing them from mosques and study circles and dumping them like corpses into their Sufi Khanqahs, stealing the Ibaadah of Allaah alone and giving them to worship man made auliya!

This is the time we wake up! We wake up to get back what was stolen from us. We get back to rid ourselves from the Tableeghi Jamaa'at, get rid of their shirk, their bid'ah and their stories. And I swear by Allaah the Most Worthy of Praise that the only way is through Knowledge. Through knowing what is shirk and what is Tawheed, through knowing what is Sunnah and what is bid'ah. This is the only way we will be able to save ourselves and our families from the Fire the fuel of which is men and stones.

The time is now to wake up and break the shackles of blind following, of extremism and returning to the Pure Deen revealed by Allaah the Most High to His Prophet Muhammad and that which he preached to his noble companions.

We seek help from Allaah for it is only Him the Most Merciful who can help us and rid us of our humiliation and this can only be done by returning to practising Islaam as understood by our Pious Predecessors.

And with this we end the third part of the series. To Allaah we belong and to Him is our return.

Wassalam alaikum

The Slave of Allaah  
Abu Mu'awiyah

Morning of Dhul-Qi'dah 11, 1422H  
Thursday, 24th of January, 2002

*Abu 'Abdullaah*

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# The Jamaa'ah at-Tableegh and the Ikhwaan Muslimeen are amongst the 72 sects

**Reference:** Taken from the recording of the Shaykh Ibn Baaz's lessons in Sharh al-Muntaqaa in Ta'if approximately 2 years or less before his death

**Question:** May Allaah grant you the best [of His favours]. In the hadeeth of the Prophet ﷺ, relating to the splitting of the Ummah, he says:

«...and my Ummah shall split into 72 sects...».

So, is the Jamaa'ah at-Tableegh, with what they have in terms of shirk and innovations; and also the Jamaa'ah al-Ikhwaan al-Muslimeen, with what they have in terms of partisanship and revolting/rebelling against the leaders and lack of obedience; from the 72 sects?

**Response:** They are from the 72 [sects]. Whoever opposes the 'aqeedah of Ahlus-Sunnah enters the fold of the 72 [sects]. The meaning of the Prophet's ﷺ statement «**My Ummah**» is: the Ummah of Ijaabah, i.e. the Ummah of response; those who responded to the Prophet's call and revealed their allegiance to him. And the meaning of 73 sects: the victorious sect which adhered to him and was upright in their religion and 72 of those sects – amongst them the disbelievers, the sinners and various innovators.

So, the questioners asked: Are these two groups (Jamaa'ah at-Tableegh and Jamaa'ah al-Ikhwaan al-Muslimeen) from amongst the 72 sects?

And the Shaykh responded: Yes, they are from the amongst the 72 sects, along with the Murji'ah and other than them; the Murji'ah and the Khawaarij – some of the people of knowledge regard the Khawaarij from amongst the disbelievers, out of the fold of Islaam although amongst the 72 sects.

# Fatwa of Shaykh ‘Abdul-‘Azeez ibn Baaz regarding the Jamaa’ah at-Tableegh

**Reference:** Fatwa dated 2/11/1414 A.H.

**Question:** I went out with the Jamaa’ah at-Tableegh to India and Pakistan. We used to congregate and pray in masaajid within which there were graves and I heard that the salaah in a masjid within which there is a grave is invalid. What is your opinion of my salaah and should I repeat them?

What is the ruling about going out with them to these places?

**Response:** Indeed, the Jamaa’ah at-Tableegh do not have real knowledge pertaining to issues of ‘aqeedah so it is not permissible to go out with them except for the one who has real knowledge of the correct ‘aqeedah of Ahlus-Sunnah wal-Jamaa’ah. In this, he can enlighten them, advise them and co-operate with them in good because they are active in their affairs. However, they are in need of more knowledge from those who can enlighten them amongst the scholars of Tawheed and Sunnah. May Allaah grant everyone understanding of the religion and firmness upon it.

As for the salaah in the masaajid within which are graves, then it is incorrect and it is obligatory upon you to repeat all that you did [in those masaajid] due to that which the Prophet ﷺ said:

**«Allaah has cursed the Jews and the Christians who have taken the graves of their Prophets’ as places of worship»** – it’s authenticity is agreed upon.

Also, his ﷺ statement:

**«Indeed those before you used to take the graves of their Prophets’ and pious people as places of worship, so do not take the graves as places of worship, for certainly I prohibit you from that»**, transmitted by Muslim in his Saheeh.

And the ahaadeeth on this subject are numerous – and with Allaah lies all success and may Allaah send prayers upon our Prophet Muhammed, his family and his companions.

# The final fatwa of Shaykh ‘Abdul-‘Azeez ibn Baaz warning against the Jamaa’ah at-Tableegh

**Reference:** This fatwa was extracted from the tape: ‘Fatwa Samaahatush-Shaykh ‘Abdul ‘Azeez Ibn Baaz concerning the Jamaa’ah at-Tableegh’ which was published in Ta’if about two years before the Shaykh’s death. The tape refutes the cover-up of the Jamaa’ah at-Tableegh and the old statement of the Shaykh which was published before their reality and manhaj was made clear to him.

**Question:** Your excellency, we hear about the Jamaa’ah at-Tableegh and that which their da’wah entails. So would you advise me to join this Jamaa’ah. I anticipate your guidance and advice, and may Allaah reward you immensely.

**Response:** Whoever invites to [the path of] Allaah, then he is a muballigh (one who conveys the message [of Islaam]), [as the hadeeth mentions]:

«Convey from me, even if it be a [single] Aayah»;

However, the Jamaa’ah at-Tableegh [originally] from India have many deviations. They have some aspects of bid’ah and shirk, so it is not permissible to go [out] with them, except for a person who has knowledge and goes [out] with them to disapprove of what they are upon and to teach them [the truth]. If, however, he goes (out) to follow and adhere to them, then no.

That is because they have deviations, mistakes and lack of knowledge. However, if there was a Jamaa’ah doing tableegh other than them, from the people of knowledge, then [it is permissible to] go out with them for daw’ah purposes.

If there was a person of knowledge who goes out with them to enlighten and guide them, along with teaching them such that they leave their falsehood and embrace the way of Ahlus-Sunnah wal-Jamaa’ah, [then that is good].

# **Fatwa of Shaykh Muhammed Ibn Ibraaheem Aal-ash-Shaykh regarding the Jamaa'ah at-Tableegh**

**Reference:** S-M-405 on 29/1/1382 A.H.

From Muhammed Ibn Ibraaheem to his excellency Prince Khaalid Ibn Sa'ood, Head of the Royal Court:

as-Salaam 'Alaykum wa-Rahmatullahe wa-Barakaatuhu, to proceed:

I received the noble correspondence of your excellency (No.36/4/5-D on 21/1/1382 A.H) and that which it contains of the request directed to his excellency, the king, from Muhammed Ibn 'Abdul-Haamid al-Qaadiiree, Shaah Ahmad Nooraanee, 'Abdus-Salaam al-Qaadiiree and Sa'ood Ahmad Dahlawee regarding their request for assistance in the project of their organisation which they have named "Kulliyyatud-Daw'ah wat-Tableegh al-Islaamiyyah" – and also the pamphlets that have been enclosed with their request.

I inform your excellency that there is no good in this organisation for certainly it is an organisation of innovation and falsehood which I have discovered by reading their pamphlets which were attached to their requests. We found it to comprise of falsehood, innovation and the inviting to the worshiping of graves and shirk. Quite simply, something which [we] cannot remain quiet about.

Therefore, we shall [in shaa.-Allaah] put forward a refutation revealing their misguidance and falsehood.

We ask Allaah to assist his religion and make high His Word.

was-Salaam 'Alaykum wa-Rahmatullahe wa-Barakaatuhu

# Fatwa of Shaykh Saalih Ibn Fowzaan regarding the Jamaa'ah at-Tableegh

**Reference:** Thalaathu Muhaadaraat fil-'Ilm wad-Da'wah

**Question:** What is your opinion concerning those who travel outside the Kingdom to give da'wah whilst they have never studied/sought knowledge. They encourage this and make odd statements firmly believing that whoever goes out in the path of Allaah for da'wah then Allaah will assist them with “inspirations/revelations” and they also believe that having knowledge is not a condition to do so.

And you know that one who travels outside the Kingdom will find differing madhhaahib and religions/sects with questions which shall be posed to the one giving da'wah.

Is it not your opinion, O Shaykh, regarding the one who travels [outside the Kingdom] in the path of Allaah, that he should be appropriately equipped so that he can face the people, and especially in East Asia where they are actively against the da'wah of Shaykh Muhammed Ibn 'Abdul-Wahhaab? I request an answer to my question such that benefit can be gained.

**Response:** Going out in the path of Allaah is not the sort of going out which is implied today. Going out in the path of Allaah [really means] going out for war. As for that which they call going out nowadays, then this is an innovation which is not mentioned on the authority of any of the Pious Predecessors.

And going out calling to Allaah is not specific to any particular day[s] rather one should call to Allaah according to circumstances and abilities, without specifying a group [with which to go out with] nor 40 days or more or less.

And similarly from that which is obligatory upon the caller is to have knowledge. It is not permissible to call to Allaah whilst one is ignorant (lacking knowledge). Allaah (Subhaanahu wa Ta'aala) says:

**{Say: This is my way, I invite to Allaah with sure knowledge...}**, [Soorah Yoosuf, Aayah 108].

i.e. upon [sound] knowledge, because it is imperative the caller knows what he is calling to from that which is: waajib, mustahab (recommended), muharram (impermissible) and makrooh (disliked) and also knows what is shirk (associating partners in worship with Allaah), sinning, kufr (disbelief), fisq (openly sinning) and knows the [different] levels and the manner in which to forbid and discourage.



And going out whilst one is busy seeking knowledge is not befitting because seeking knowledge is an obligation and is not achieved except by learning/studying and this is from the evil and ignorant ways of the misguided Soofees because any action without knowledge leads to misguidance.

# Fatwa of Shaykh ‘Abdur-Razzaaq ‘Afeefee regarding the Jamaa’ah at-Tableegh

**Reference:** Fataawa wa Rasaa.il Samaahhtush-Shaykh ‘Abdur-Razzaaq ‘Afeefee – Volume 1, Page 174

**Question:** The Shaykh was asked regarding going out with the Jamaa’ah at-Tableegh to remind the people of the Greatness of Allaah.

**Response:** That which is the case, is that they are innovators and those who adhere to the manhaj of the Qadariyyah and other than them and their going out is not [regarded as] in the Path of Allaah, rather it is in the path of Iliyaas. They do not invite to the Book [of Allaah] and nor the Sunnah, rather they invite to Iliyaas, their Shaykh in India.

As for going out with them with the intention to invite to the path of Allaah, then that is [regarded as] going out in the path of Allaah but not that which is going out with the Jamaa’ah at-Tableegh.

And I know of the Jamaa’ah at-Tableegh from a long time and they are innovators wherever they may be; Egypt, Israel, America, Saudi Arabia and all of them attach themselves to their Shaykh Iliyaas.

# Meeting with Professor Ahmad Noor at-Tableeghee

**Reference:** Kabar kee Zindagee awr Mawt kee Jund Manaazir Waaqi'aat wa Mushaahadaat, published by Maktabah Khaleel Yoosuf (Market Urdu Bazaar – Lahore, Pakistan)

Ahmad Noor says: “Taahir Shaah at-Tableeghee comes to life after death”.

“Some years ago Taahir Shaah became ill and was admitted to hospital. When his health deteriorated the souls of [both] his mother and father visited him and informed him that the time had arrived for him to move on to the next world (death), and that they are both waiting for him.

Just at that time, two angels came to take him for the meeting with the Lord (Allaah). So the angels took the soul of Taahir Shaah to the heavens, where he met Mawlaana Yoosuf (the leader of the Jamaa'ah at-Tableegh and the son of Muhammad Ilyas – the founder of the Jamaa'ah at-Tableegh) and Ahmad 'Alee al-Laahoree.

The two Shaykhs were surprised that Allaah had requested (the soul of) Taahir Shaah (be taken), since no-one now remained on earth who would continue the da'wah efforts.

[Whilst still in heaven...]

So the two Shaykhs complained to Shaykh Ilyas (the founder of Jamaa'ah at-Tableegh) concerning this issue. So Shaykh Ilyas went to see the Prophet ﷺ and complained to him regarding this issue. So Muhammad Ilyas requested Taahir Shaah to return [back] to earth.

And at that time, Taahir Shaah had just died in hospital, and his body was being carried to his house. Suddenly, Taahir Shaah stood up and walked to his house himself.

This story was narrated to me by Taahir Shaah himself, and I am relating it to you just as he had informed me”.

Translator's note: Taahir Shaah is a doctor at the Faculty of Medicine (Kulliyah Nashtar at-Tibbiyyah) in Multan, Pakistan.

# I have come to this land to seek knowledge

**Reference:** al-Majmoo' fee Tarjamatil-Muhaddith Hammad ibn Muhammad al-Ansaaree wa Seeratuhu wa Aqwaalahu – Volume 1, Quote No.50, Page 394

Shaykh 'Abdul-Awwal narrates that he heard his father – Shaykh Hammad ibn Muhammad al-Ansaaree (rahima-hullaah), say:

I entered al-Masjid an-Nabawee and saw a man speaking to a group of people in a foreign language. So one of them approached me and said to me:

“Do you know who we are?”

I said: “I don't know.”

So he said: “We are [from] the Jamaa'ah at-Tableegh, and we have six principles – so I wrote them down.”

And he said: “I would like you to come out (khurooj) with us.”

So I said to him: “What will I do?”

And he said: “Do what we do.”

So I said to him: “I have not come (here) to leave, (rather), I have come to this land to seek knowledge.”

So when I went to Makkah I found out a lot about them, and that being by way of the [Madrasah] as-Sowlatiyyah, since it belongs to them. And their going out (khurooj) – there is no good in any of it – since they do not teach the people anything.

# Jamaa'ah at-Tableegh | Tablighi Jamat

**Name of group:** Jamaa'ah at-Tableegh, also known as Tablighi Jamat

**Adherent to group:** Tableeghee, also known as Tablighi, or T.J.

The da'wah of the Jamaa'ah at-Tableegh is based upon spreading the merits of Islaam to everyone they are able to reach. This entails it's adherents to give up some of their time to go out and spread and propagate the da'wah keeping well away from political and partisan issues.

It's members are compelled into going out (khurooj) to give da'wah and mix with the Muslims in their masaa'id, houses and businesses and give words of advice and encourage them to come out with them to give da'wah.

They advise that no members should get themselves involved in any quarrels with the Muslims or the government.

## Foundation and major personalities

– The founder was called Shaykh Muhammad Ilyas al-Kaandahlawee who was born in Kaandahlah, a village in the region of Sahaaranpoor in India in 1303 A.H. (1887 C.E.) (died 1364 A.H. / 1948 C.E.).

Initially, he sought knowledge in this village, then later travelled to Delhi where he completed his studies at the Madrasah Deoband which is amongst the biggest Hanafee schools in the Indian sub-continent, which was setup in the year 1283 A.H. (1867 C.E.).

He also sought knowledge under the guardianship of his older brother, Shaykh Muhammad Yahya, who was a teacher at the Madrasah Mathaahir al-'Uloom in Sahaaranpoor.

Later, he studied under Shaykh Ashraf 'Alee Thanwee (1280 A.H. (1863 C.E.) – 1364 A.H. (1943 C.E.)), who was known to them as ((Hakeem al-Ummah)).

Likewise, he also studied under Shaykh Mahmood Hasan (1268 A.H. (1851 C.E.) – 1339 A.H. (1920 C.E.)) who was amongst the major scholars of the Madrasah Deoband and the Jamaa'ah at-Tableegh.

As for Shaykh Rasheed Ahmad al-Kankoohee, born in 1829 C.E. (died 1905 C.E.); Shaykh Muhammad Ilyas actually gave bay'ah (oath of allegiance) to him in 1315 A.H. (1899 C.E.).

He later renewed his bay'ah (oath of allegiance) to Shaykh Khaleel Ahmad as-Sahaaranpooree who was one of the scholars of the Deobandiyyah group.

– Shaykh ‘Abdur-Raheem Shaah ad-Deobandee at-Tableeghee spent alot of time in organising the affaris of the Jamaa’ah at-Tableegh along with Muhammad Ilyas and his son Shaykh Muhammad Yoosuf after him.

– Shaykh Ihtishaam al-Hasan al-Kaandahlawee married the sister of Muhammad Ilyas, and spent a long time commanding the Jamaa’ah at-Tableegh whilst in the companionship of Shaykh Muhammad Ilyas, its founder.

### **Thoughts and beliefs**

The founder stipulated six maxims which he established as the fundamentals of his da’wah, with all members taking care to memorise them and propagate them in their da’wah efforts:

- 1) al-Kalimah at-Tayyibah (declaration of faith – ((Laa ilaaha il-Allaah Muhammad Rasool-Allaah)));
- 2) al-Khushoo’ fis-salaah (offering prayers with full concentration);
- 3) al-‘Ilm wadh-Dhikr (knowledge and remembrance);
- 4) Ikraam al-Muslimeen (honouring the Muslims);
- 5) al-Ikhlaas (sincerity);
- 6) al-Khurooj fee sabeel-Allaah (going out in the path of Allaah).

Their manner of propogating their da’wah is as follows:

A group from amongst them is designated to go to a particular area/town/country, whereby each member of the group takes with them basic means upon which to sleep and other basic items which shall suffice.

When they arrive at their destination, they organise themselves in a manner whereby some of them begin cleaning the place where they shall be resting during their stay in the area; Whilst others amongst them will go out to the market places and the like remembering Allaah and calling the people to listen to their talk (bayaan – as they call it).

When the time for the bayaan arrives, they all gather together to listen to it. And after the bayaan has finished, they request members of the gathering to come out with them in the path of Allaah. And after Salaat al-Fajr, they divide the group of people who are present into groups where a group leader is appointed for each group. Then the group leader undertakes the responsibility of teaching his group members Soorah al-Faatihah and other small Soorah’s of the Qur.aan. They continue in this way day in day out.

Before their period of stay is over, they encourage the people of the area to come out with them to spread their da’wah, such that some people volunteer to join them for three days or a week or

a month. Each one according to his ability and circumstances, their giving up their time in accordance with the saying of Allaah:

**{You are the best of peoples ever raised up for mankind}**, [Soorah Aal-'Imraan, Aayah 110].

And the preferred time for going out is a day in a week, and three days in a month and 40 days in a year and 4 months in a lifetime.

- They refuse invitations to attend social functions made by the people of the area they have settled in for their period of da'wah; their intention being not to busy themselves with anything other than issues of da'wah and remembrance, and that their actions are solely for the sake of Allaah.
- They do not interfere in issues of forbidding the evil, believing they are at the stage of establishing an appropriate climate for Islaamic living, and that if they were to involve themselves in such issues, then this would place obstacles in their way and turn the people away from their da'wah.
- They believe that if they correct their individuals (members) one-by-one then the evil will be automatically eradicated from amongst the masses.
- That going out and propagating their da'wah da'wah to the people helps in nurturing the da'ee and cultivating his actions, such that he feels he is an example for others to follow and that he adheres to that which he is calling the people to.
- They believe that blind following a madhhab is obligatory, and they do not permit ijtihaad, believing that the conditions of a mujtahid (one who is qualified to make ijtihaad) are not present amongst the scholars of this time.
- They have been affected by the ways of the Soofiyyah, whose da'wah is widespread in the Indian sub-continent. For example:
  - It is imperative for every member of the Jamaa'ah at-Tableegh to have a Shaykh to whom he makes bay'ah (oath of allegiance) to, and whoever was to die whilst not having made bay'ah, then he has died the death of those in pre-Islaam. And often is the case that the bay'ah takes place in a public gathering so as to encourage all present to do likewise and give them all an impression that they are all in this together as one group. And the same is done amongst the women also.
  - Excessive love and respect is shown to the Shaykh to whom bay'ah has been given, as is excessive love shown to the Messenger of Allaah ﷺ, that which often takes them out of the fold of displaying appropriate respect to the Prophet ﷺ.
  - Their belief that the way of the Soofiyyah is the closest way to taste the sweetness of eemaan in the heart.

- Their being taught the names of the major personalities of the Soofiyyah such as ‘Abdul-Qaadir al-Jeelaanee, who was born in Jeelaan in 470 A.H., and also as-Sahrooree, and Abu Mansoor al-Maatureedee who died in 332 A.H., and Jalaal ad-Deen ar-Roomee who was born in 604 A.H., who wrote the book al-Mathnawee.
- They have been affected by the way of the Soofiyyah, in particular the Chishtiyyah, the Qaadiiriyyah, the Naqshbandiyyah and the Sahroordiyyah in India.
- There are some members who claim to have adopted the thoughts of the Jamaa’ah an-Noor of Turkey.
- Their da’wah is based upon the arousal of interest and intimidation combined, and thereby causing emotive and affective feelings. They have, thereby managed to enlist in the name of eemaan, many who have immersed themselves into sins and desires, and have directed them to worship and remembrance.
- They do not speak about political issues, and discourage their members from getting involved in these problematic issues, criticising those who do get involved. They say that politics is to leave politics.
- They misinterpret the ahaadeeth pertaining to jihaad, claiming it means to go out and give da’wah, this being to such an extent that their members quite possibly have forgotten about the real meaning of jihaad in the path of Allaah.
- They are very lenient when it comes to narrating weak ahaadeeth.
- Their main points of reference appear to be the Qur.aan and the Sunnah, however, in terms of ‘aqeedah, they turn to the understandings of their founding Shaykhs of the Indian sub-continent, and that being the ‘aqeedah of the Maatureediyyah upon the Hanafee madhhab.
- In the Arab lands they make a point of referring to Imaam an-Nawawee’s Riyaadh as-Saaliheen, whereas in non-Arab lands they refer to the Tableeghee Nisaab (Tablighi Nisab) and Hayaah as-Sahaabah (Hayat Al-Sahabah), and this being full of incorrect information and weak ahaadeeth.

Their da’wah began in India, and then spread to Pakistan and Bangladesh, then later spreading to the rest of the Islaamic world, even in Arabia – such that they now have followers in Syria, Jordan, Palestine, Lebanon, Egypt, Sudan, Iraq and Saudi Arabia.

They also have followers in Europe, America, Asia and Africa.

Their worldwide headquarters is in Nizaamuddeen in Delhi, where they administer their da’wah affairs worldwide. Their headquarters in the western world is in Dewsbury, West Yorkshire, UK.

#### Further reading

al-Mawsoo’ah al-Harakiyyah – Fat.hee Yakun;



Jamaa'ah at-Tableegh, aqeedatuhaa wa afkaar mashaayikhihaa – Mian Muhammad Aslam al-Pakistaanee (research paper submitted to the Faculty of Sharee'ah at the Islaamic University of Madeenah in 1976 C.E.);

at-Tareeq ilaa Jamaa'ah al-Muslimeen – Husayn ibn Muhsin ibn 'Alee ibn Jaabir;

Mushkilaat ad-Da'wah wad-Daa'iyah – Fat.hee Yakun;

as-Siraaj al-Muneer – Dr. Taqquee ad-Deen al-Hilaalee;

ad-Da'wah al-Islaamiyyah fareedah Shar'iyyah wa daroorah bashariyyah – Dr. Saadiq Ameen;

Haqeeqatud-Da'wah ilaa Allaah Ta'aala wa maa ikhtassat bihi Jazeeratul-'Arab – Sa'd ibn

'Abdur-Rahmaan al-Husayn (introduction by Shaykh Saalih ibn Fowzaan);

Ra.yu aakhar fee Jamaa'ah at-Tableegh – Sa'd al-Husayn.

# Jamaa'ah at-Tableegh's lack of importance given to seeking knowledge

**Reference:** as-Sahwah al-Islaamiyyah – Question 115, Page 282

**Question:** That which is well known about this group (Jamaa'ah at-Tableegh) is the lack of importance they place on seeking knowledge, and likewise, their dislike for those from amongst them who do seek knowledge, claiming that all the Sahaabah did not seek knowledge, and that there were only a few scholars amongst them, whilst their emphasis was more on giving da'wah.

**Response:** This is from ignorance, and that is for someone to place a lack of importance in [seeking] knowledge. I don't know how their da'wah can be correct without knowledge, [for] certainly da'wah is not correct except with knowledge, as Allaah (Subhaanahu wa Ta'aala) says:

**{Say: "This is my way, I invite unto Allaah with sure knowledge, I and whosoever follows me..."}**, [Soorah Yoosuf, Aayah 108]

And it is not possible for a person to become a caller (daa'ee) until he knows full well what he is calling to. So that which is obligatory for the callers (ahl ad-da'wah) is to learn first and [then] teach and call the people.

# Congregational supplication after the “bayaan” of the Jamaa’ah at-Tableegh

**Reference:** as-Sahwah al-Islaamiyyah – Question 111, Page 279

**Question:** What is the ruling regarding the congregational supplication after their “bayaan” (i.e. the words of advice of the Jamaa’ah at-Tableegh)?

And also when they leave the masjid to go to the people [inviting them to their call]?

**Response:** The congregational supplication, whether it is after some words of advice or on leaving the masjid or going to give da’wah has no [legal] basis [in the Sharee’ah], [rather] it is an aspect of bid’ah. So it is befitting to offer guidance to those who do this, and explain to them that this is not from the Sharee’ah, such that [they can correct their errors and] their affairs can be based upon the Sharee’ah of Allaah (‘Azza wa Jall).

# Never accompany the Jamaa'ah at-Tableegh

**Questioner:** I am a young man having just begun to practice, and I accompany the Jamaa'ah at-Tableegh, and I want to travel with them to Pakistan, so what do you advise me with [in this regard]?

**Shaykh Saalih al Fowzaan:** We advise you not to travel with them, nor to [even] leave your home to go to another masjid with them.

Do not ever accompany them, because they are innovators; because they are a group upon innovation.

And if you wish to do good, and have a desire for da'wah, and enjoining the good and forbidding the evil, then the doors [to doing so] are open without the Jamaa'ah at-Tableegh.

Invite to [the Path of] Allaah, and enjoin the good and forbid the evil without accompanying them.